MUFTI AHMAD YAAR KHAN NAYEEMI

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Islami Zindagi

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Roman Urdu Transliteration: Muhammad Aaseem Razvi
(Member Mission Qadriya Welfare Society)

Publisher: Abde Mustafa Publications
Digitally Published by Sabiya Virtual Publication
Powered by Abde Mustafa Organisation

Publication Date: November 2023 Total Pages: 176
Edition: 1st
Book No.: SVPBN438

Cover Design & Formatting : Pure Sunni Graphics

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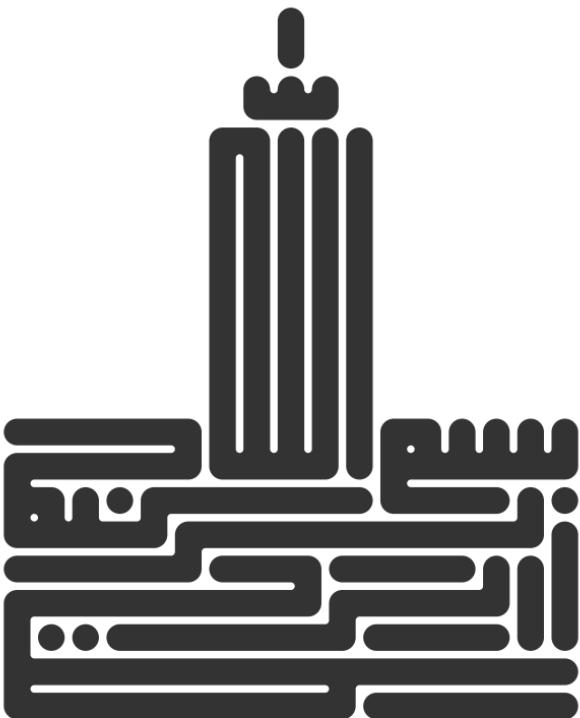
All praise to Allah, the Lord of the Creation,
and countless blessings and peace upon
our Master Muhammad, the leader of the Prophets.

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Mazeed malumaat ke liye ya kisi tarah ki shikayat darj karne ke liye bila jhijak hum se rabta karein

Abde Mustafa Organisation

Islami zindagi

Musalmanon ki bimariyan aur unka ilaaj

Aaj kaun sa dard rakhne wala dil hai jo musalmanon ki maujooda pasti aur un ki maujooda zillat wa khwari aur nadaari par na dukhta ho aur kaun si aankh hai jo unki gurbat, muflisi, berozgari par aansu na bahati ho! Hukoomat inse chhini, daulat se ye mahroom huye, izzat wa waqar inka khatm ho chuka, zamane ki har musibat ka shikar musalman ban rahe hain in halat ko dekh kar kaleja munh ko aata hai magar doston! faqat rone aur dil ko dukhane se kaam nahi chalta balki zaruri hain ke iske ilaaj par khud musalman qaum ghaur kare ilaaj ke liye chand cheezein sochna chahiye:
1) asal bimari kya hai?
2) is bimari ki wajah kya hai, kyun marz paida hua?
3) iska ilaaj kya hai?
4) is ilaaj mein parhez kya hai?

Agar in chaar baaton ko ghaur karke maloom kar liya gaya to samjho ke iska ilaaj aasan hai. Is se pahle bahut se leaderaane qaum aur peshwayane mulk ne bahut ghaur kiya aur tarah tarah ke ilaaj soche kisi ne socha ki musalmanon ka ilaaj sirf daulat hai maal kamao taraqqi pa jaoge, kisi ne kaha ki iska ilaaj izzat hai council ke member bano aaram ho jayega, kisi ne kaha

ki tamam bimariyon ka ilaaj sirf belcha hai belcha uthao beda paar ho jayega in sab nadaan tabibon ne kuch roz bahut shor machaya magar marz badhne ke siwa kuchh hasil na hua inki misal un nadaan maa'n jaisi hai jiska bachha pet ke dard se rota hai aur wo khamosh karne ke liye uske munh mein dudh deti hai jis se bachcha kuch der ke liye behal jata hai magar phir aur bhi zyada bimar ho jata hai kyun ke zarurat to iski thi ki bachhe ko mus'hil dekar uska me'ada saaf kiya jaye. Isi tarah mein daawe se keh sakta hoon ke aaj tak kisi leader mualij ne asal marz na pahchana aur sahi ilaaj ikhtiyar na kiya aur jis Allah ke bande ne musalmanon ko inka sahi ilaaj bataya to muslim qaum ne uska mazaq udaya, us par aawaz kase, zabane ta'ana daraaz ki garz ke sahi tabibon ki aawaz par kaan na dhara hum iske muta'alliq arz karne se pehle ek hikayat arz karte hain:

"Ek budha kisi hakim ke paas gaya aur kehne laga hakim sahab! Meri nigah moti ho gai hai hakim ne kaha budhape ki wajah se, budha bola kamar mein bhi dard rehta hai hakim ne jawab diya budhape ki wajah se, budhe ne kaha chalne mein saans bhi phool jata hai jawab mila ki budhape ki wajah se, budha bola hafiza bhi kharab ho gaya koi baat yaad nahi rehti tabib ne kaha budhape ki wajah se, budde ko ghussa aa gaya aur bola ke bewakoof hakim! Tum ne saari hikmat mein

budhape ke siwa kuch padha? Hakim ne kaha ke buddhe miyan! Aapko jo mujh be qasoor par bila wajah ghussa aa gaya ye bhi budhape ki wajah se hai"
Bi aenihi aaj humara bhi yehi haal hai musalmanon ki badshahat gai, izzat gai, daulat gai, waqar gaya sirf ek wajah se wo ye ki hum ne shariyate mustafa sallallaho alaihi wasallam ki pairwi chhod di, humari zindagi islami na rahi, humein khuda ka khauf, nabi ki sharm, aakhirat ka dar na raha ye tamam nahoosatein sirf isiliye hain

Aala hazrat alaihirrahma farmate hain:

Din lahw mein khona tujhe
shab nind bhar sona tujhe
sharme nabi, khauf e khuda
ye bhi nahi wo bhi nahi

Masjide humari viraan, musalmanon se cinema wa tamashe aabad, har qism ke uyoob musalmanon mein maujud, hindu'ani rasmein hum mein qaaim phir hum kis tarah izzat pa sakte hain. Muhammad ali jauhar ne kya khub kaha hai:

"Bulbulo gul gaye, gaye lekin!
Humko gham hai chaman ke jane ka!"

Duniyavi tamam taraqqiyan bulbulein thi aur daulat imaane chaman agar chaman aabad hai to hazarha bulbulein phir aa jayengi magar jab chaman hi ujad

gaya to ab bulbolo ke aane ki kya ummeed hai? Musalmanon ki asal bimari to shariyate mustafa alaihissalatu wassalam ko chhodna hai ab iski wajah se aur bahut si bimariyan paida ho gai. Musalmanon ki sadaha bimariyan teen qism mein munhasir hain:
1) rozana naye naye mazhabon ki paidawar aur har aawaz par musalmanon ka aankhein band karke chal padna.
2) musalmanon ki khana jungiyan aur muqaddime baziyan aur aapas ki adawatein.
3) humare jahil baap dada ki ijaad ki hui khilaafe shara ya fuzool rasmein.
In teen qism ki bimariyon ne musalmanon ko tabah kar daala, barbad kar diya, ghar se be ghar bana diya, maqrooz kar diya garze ke zillat ke garhe mein dhakel diya.

Pehli bimari ka ilaaj sirf ye hai ki musalman ek baat khub yaad rakhein wo ye ke kapda naya pahno, makaan naya banao, gizaye nayi nayi khao, har duniyavi kaam naye naye karo magar deen wo hi 1400 baras wala purana ikhtiyar karo. Humara nabi purana, deen purana, qur'an purana, ka'aba purana, khuda e ta'ala purana (qadeem) hum is purani lakeer ke faqeer hain ye kalimaat wo hain jo aksar hazrat qibla e aalam *Peer Sayyid Jama'at Ali Shah Sahab* marhoom wa maghfoor *Peere Tariqat Alipuri* farmaya karte the aur

iska parhez ye hai ki har badmazhab ki sohbat se bacho us maulvi ke paas baitho jiske paas baithne se Huzoor alaihissalam ka ishq aur itteba e shariyat jazba paida ho.

Dusri bimari ka ilaaj ye hai ke aksar fitna wa fasaad ki buniyad do cheezein hain ek ghussa aur apni badai, dusra huqooqe shara'iya se ghaflat. Har shakhs chahta hai ke mein sabse uncha hoon aur sab mere huqooq ada karein magar mein kisi ka haq ada na karu agar humari tabiyat mein se khudi nikal jaye, aajizi aur tawazo paida ho, hum mein se har shakhs dusre ke huqooq ka khyaal rakhe to insha Allah kabhi jungo jedal aur muqaddima baazi ki naubat hi na aaye faqeer ki ye thodi si guftagu insha Allah bahut nafa degi basharte ke is par amal kiya jaye.

Teesri bimari wo hai jiske ilaaj ke liye ye kitab likhi ja rahi hai hindustan ke musalmanon mein bachhe ki paidaish se le kar marne tak mukhtalif mauqon par aisi tabah kun rasmein jaari hain jinhone musalmanon ki buniyadein khokhli kar di hai maine khud dekha hai ke unke marne jeene shadi byaah ki rasmon ki badaulat sadaha musalmanon ki jaaydadein, makanaat, dukanein hinduo ke paas soodi qarze mein chali gai aur bahut se aala khandan ke log aaj kiraya ke makanon mein guzar kar rahe hain aur thokarein khate phirte hain. Ek nihayat sharif khandani raaes ne apne baap ke

40wi ki roti ke liye ek hindu se 400 rupye qarz liye jisse 2700 rupye de chuke hain aur 1500 aur baaqi the unki jaaydad bhi qareeban khatm ho chuki ab wo zinda hain, sahibe aulad hain, faaqa se guzar kar rahe hain apni qaum ki is musibat ko dekh kar mera dil bhar aaya, tabiyat mein josh paida hua ke kuchh khidmat karu, roshnai ke chand qatre haqeeqat mein mere aansuo ke qatre hain khuda kare ke isse qaum ki islah ho jaye. Maine ye mehsoos kiya ke bahut se log in shadi byaah ki rasmon se bezaar to hain magar biradari ke ta'anon aur apni naak katne ke khauf se jis tarah ho sakta hai qarz udhar lekar in jihalat ki rasmon ko poora karte hain koi aisa marde maidan nahi banta jo bila khauf har ek ke ta'ane bardasht karke tamam rasmon par laat maar de aur sunnat ko zinda kar ke dikha de, jo shakhs sunnat e muakkida ko zinda kare usko 100 shahidon ka sawab milta hai kyun ke shahid to ek dafa talwar ka zakhm kha kar mar jata hai magar ye Allah ka banda umr bhar logon ki zabanon ke zakhm khata rahta hai.

Wazeh rahe ki murawwaja rasmein do qism ki hain ek to wo jo shar'an najaaiz hain dusri wo jo tabah kun hain aur bahut dafa unke poora karne ke liye musalman soodi qarz lete hain aur sood dena bhi haraam hai aur lena bhi isliye ye rasmein haraam kaam ka zariya hain. Is risala mein donon qism ki rasmon ka

zikr kiya jayega aur bayan ka tariqa ye hoga ke is risale ke alahida alahida baab honge yani paidaish ki rasmon ka ek baab, phir byaah shadi ki rasmon ka ek baab, phir maut ki rasmon ka alahida baab waghaira waghaira. Har rasm ke muta'alliq teen baatein arz ki jayengi awwal to murawwaja rasm, phir uski kharabiyan, phir uska masnoon aur jaaiz tariqa.

Is kitab ka naam "Islami zindagi" rakhta hoon aur rabbe kareem ke karam se ummeed hai ke wo apne habeeb sallallaho alaihi wasallam ke sadqe mein isko ism ba musamma banaye aur qabool farma kar musalmanon ko is par amal ki taufeeq de, mere liye is ko tosha e aakhirat aur sadqa e jaariya bana de.
Aameen summa aamen

Nachiz
Mufti Ahmad Yaar Khan Ashrafi Naimi
Ojhanwi badayuni
2 safar ul mujaffar jumu'ah 1363

Baab (1): Bachhe ki paidaish

Murawwaja rasmein :

Bachhe ki paidaish ke mauqa par mukhtalif mulkon mein mukhtalif rasmein hain magar chand rasmein aisi hain jo taqriban kisi qadr farq se har jagah paayi jaati hain wo hasbe zel hain:

1) ladka paida hone par aam taur par zyada khushi ki jati hai aur agar ladki paida ho to baaz log bajaye khushi ke ranj wa gham mehsoos karte hain.

2) pehle bachhe par zyada khushi ki jaati hai phir aur bachhon par khushi manayi to jaati hai magar kam.

3) ladka paida ho to paidaish ke 6 roz tak auratein mil kar dhol bajati hain.

4) paidaish ke din laddu ya koi mithayi ahle qarabat mein taqsim hoti hai.

5) us din meerasi dom dusre gaane bajane wale ghar gher lete hain aur behuda gaane gaakar inaam ke khwastgar hote hain munh mangi cheez le kar jate hain.

6) behan bahnoi waghaira ko jode rupye waghaira bahut si rasmon ke maatehat diye jate hain lath dhulai, gond banwayi waghaira.

7) dulhan ke maa'n baap bhai ke taraf se chhuchak aana zaruri hota hai jismein ki dulha, dulhan, saas, sasur, nanad, nandoi hatta ke ghar ke behishti bhangi

ke liye bhi kapdon ke jode naqdi (cash) aur agar ladki paida hui hai to bachhi ke liye chhota chhota zevar hona zaruri hai gharaje ke maike wa susral ka diwaliya ho jata hai.
8) maalan aur bhatyari ghar ke darwaze par patton ka sehra ya kagaz ke phool baandhti hain jiske muawaze mein ek joda aur rupya kam az kam wasul karti hain.

In rasmon ki kharabiyan

Ladki paida hone se ranj karna kuffar ka tariqa hai jiske muta'alliq qur'an karim farmata hai

> Aur jab un mein kisi ko beti hone ki khushkhabri di jaati hai to din bhar us ka moonh kaala rehta hai aur wo ghussa khaata hai *(Nehl:58)*

Balki haq ye hai ki jis aurat ke pehle ladki paida ho wo rab ta'ala ke fazl se khush naseeb hai kyun ke huzoor sayyide aalam sallallaho alaihi wasallam ke daulat khana mein awwal dukhtar (ladki) hi paida huyi to goya rab ta'ala ne sunnate nabi ata farma di. Jawan ladkiyon ka gaana bajana haraam hai kyun ke aurat ki aawaz ka bhi namahramon se parda hona zaruri hai agar aurat namaz padh rahi ho aur koi aage se guzarna chahe to ye aurat *Subhan Allah* keh kar usko ittela na de balki taali se khabar de jab aawaz ki is qadr

pardadari hai to ye murawwaja gaane aur baaje ka kya puchhna. Farzand ki paidaish ki khushi mein nawafil padhna aur sadaqa khairat karna kaare sawab hai magar biradari ke khauf, naak katne ke khauf se mithayi taqsim karna bilkul be faida hai aur agar soodi qarz lekar ye kaam kiya jaye to aakhirat ka gunah bhi hai isliye is rasm ko band karna chahiye. Dom meerasi logon ko dena hargiz jaaiz nahi kyun ke unki humdardi karna darasal unko gunah par diler karna hai agar in mauqon par unko kuch na mile to ye tamam log in haraam peshon ko chhod kar halal kamayi hasil karein. Mujhe ta'ajjub hota hai ke ye qaumein yani zanane (khansa) dom meerasi, randiyan sirf musalman qaum hi mein hai esai, yahoodi, hindu, sikh aur parsi qaumon mein ye log nahi iski kya wajah hai? Wajah sirf ye hai ke musalmanon mein khurafat rasmein zyada hain aur in logon ki inhi rasmon ke wajah se parwarish hoti hai aur deegar qaumon mein na ye rasmein hain na is qism ke log aur yaqeenan aisi peshewar qaumein muslim qaum ki peshani par badnuma daagh hain khuda kare ye log halal rozi kama kar guzara karein, behan bahnoi ya deegar ahle qarabat ki khidmat karna beshak sawab ka kaam hai magar jab ke Allah wa rasool alaihissalam ko khush karne ke liye ki jaye agar duniya ke naam wa numood aur dikhlawe ke liye ye khidmatein ho to bilkul bekar hain. Dikhlawe ki namaz bhi be fayda hoti hai aur is mauqe

par kisi ki niyat raza e ilaahi nahi hoti mehaz rasm ki pabandi aur dikhlawe ke liye sab kuch hota hai warna kya zarurat hai ke chhuchhak ke aage baaja bhi ho, duniya ko bhi jama kiya jaye phir maaldar aadmi is kharch ko bardasht kar leta hai magar gharib musalman in rasmon ko poora karne ke liye ya to soodi qarz leta hai ya ghar rehan (girwi) karta hai lihaza in tamam masarif ko band kar dena nihayat zaruri hai. Hazarha mauqon par apni ladkiyon aur behanon ko isliye do ki ye rasoole akram sallallaho alaihi wasallam ka hukm hai magar in rasmon ko mita do zukam roko taaki bukhar jaye. Aaj ye halat hai ke agar bachha paida hone par dulhan ke maike se ye rasmein poori na ki jayein to saas wa nanad ke ta'anon se ladki ki zindagi wabaal ho jati hai aur idher khana jungi shuru ho jati hai agar ye rasmein mit jayein to in ladaiyon ka darwaza hi band ho jaye.

Islami rasmein

Bachhe ke paida hone par ye kaam karne chahiye:
Bachha paida hote hi ghusl diya jaye aur naal kaata jaye aur jis qadr jaldi ho sake daayein kaan mein azaan aur baayein kaan mein takbir kahi jaye khwah ghar ka koi aadmi azaan wa takbir keh de ya masjid ka muazzin ya imaam kahe aur agar azaan kehne par khairat wa sadqa ki niyat se unki koi khidmat kar di jaye to bahut achha

hai kyun ke ye haq ta'ala ka shukriya hai. Phir ye koshish ki jaye ke bachhe ko pehli ghutti (gadti) koi nek aadmi de "Tafseer Ruhul Bayan" mein hai ke bachhe mein pahli ghutti dene wale ka asar aata hai aur us jaisi aadat paida hoti hain balki sunnat to ye hai ke bachhe ki tehneek kar di jaye tehneek usey kahte hain ke koi nek aadmi apne munh mein khajoor ya khurma chaba kar apni zaban se bachhe ke pet mein sabse pehle jo giza pahunche wo khurma ho aur kisi buzurg aadmi ke munh ka luaab, sahaba e kiraam nabi sallallaho alaihi wasallam se apne bachhon ki tehneek karaya karte the. Daayi ki ujrat muqarrar honi chahiye jo is kaam ke baad de di jaye agar farzand ki khushi mein meelad shareef ya fatiha e buzurgaan kar di jaye to bahut achha hai iske siwa tamam rusoomat band kar di jayein chhuchhak aur bhaat ko mitana sakht zaruri hai.

Baab (2): Aqeeqa aur khatna ki murawwaja rasmein

Aam taur par aqeeqa aur khatne ke mauqe par ye rasmein hoti hain bahut si jagah aqeeqa karte hi nahi balki bachhe ki chhati karte hain wo ye ke bachha ke paidaish ke chhate din raat ke waqt auratein jama hokar milkar gaati bajati hain, phir zachcha ko kothari se bahar lakar taare dikha kar gaati hain, phir meethe chawal taqsim kiye jate hain, geet nihayat behuda gaaye jate hain ye rasm khalis hindu'ani hai aur jo log aqeeqa karte bhi hain to wo apni biradari ke lihaz se janwar zabah karte hain. Maine dekha hai ke badi biradari wale log 6-7 janwar zabah karke saara gosht biradari mein taqsim kar dete hain ya pur takalluf khana pakakar aam dawat karte hain aur ye bhi mashhoor hai ke dulhan ka pehla bachha maike mein paida ho aur aqeeqa waghaira ka saara kharcha dulhan ke maa'n baap karein agar wo aisa na karein to sakht badnami hoti hain. Jab khatna ka waqt aata to aisi rasmein hoti hain khuda ki panah! Khatna se pehle raatjaga hota hai jise khudai raat kehte hai jismein sab auratein jama hokar raat bhar gaana gaati hain aur ghar wale gulgule pakate hain phir fajr ke waqt jawan ladkiyan aur auratein gaati huyi masjid ko jati hain vahan jakar un gulgulo se taaq bharti hain yani ghi ka

chirag aur ye gulgule kuch paise taaq mein rakh kar gaati huyi wapas aati hain ye rasm baaz jagah shadi par bhi hoti hai aur ye rasm up ki baaz qaumon mein zyada hai magar khatna ke waqt iska hona zaruri hai. Jab khatne ka waqt aaya to qarabatdar jama hote hain jinki maujoodgi mein khatna hota hai, naae khatna kar ke apni katori rakh deta hai jismein har shakhs ek ek do do rupye ya chaar aana, aath aane dalta hai sab milkar ghurba ke yahan to 15-20 rupye ho jate hain magar ameeron ke ghar 100-200-250 rupya banta hai, phir bachhe ke walid ki taraf se biradari ki roti hoti hai aur bachhe ke walid apni behanon bahnoiyo wa deegar ahle qarabat ko kapdon ke jode deta hai, udher bachhon ke nana mamu ki taraf se rupye, kapdon ke jode lana zaruri hota hai, ahle qarabat jo naae ki katori mein paise rupye dalte hain wo nyota kahlata hai ye dar haqeeqat bachhe ke walid par qarz ki tarah hota hai ke jab un logon ke ghar khatna ho to ye bhi uske ghar naqadi (cash) de.

In rasmon ki kharabiyan

Chhati karna khaalis hinduo ki rasm hai jo ke unhone aqeeqe ke muqable mein ijaad ki hai hum pehle arz kar chuke hain ke auraton ka gaana bajana haraam hai isi tarah zachcha ko taare dikhana mehaz lagwiyaat hai phir gaane waliyon ko meethe chawal khilana haraam

kaam ka badla hai lihaza ye chhati ki rasm bilkul band kar dena zaruri hai. Aqeeqa aur khatna mein is qadr kharch karane ka ye asar padega ke log kharche ke khauf se ye sunnat hi chhod denge, aqeeqa aur khatna karna sunnat hai aur sunnat ibadat hai, ibadat ko isi tarah nabiye karim sallallaho alaihi wasallam se sabit hai. Apni taraf se ismein rasmein dakhil karna lagw hai namaz padhna, zakaat dena, hajj karna ibadat hai ab agar koi shakhs namaz ko gaata bajata hua jaye aur zakaat dete waqt biradari ki roti ko zaruri samjhe to ye mehaz behuda baat hai. Maine ek jawan shakhs ko kehte suna ke mera khatna nahi hua maine puchha kyun? Usne jawab diya ke mere maa'n baap ke paas biradari ki roti karne ke liye rupya na tha isliye mera khatna nahi hua dekha in rasmon ki pabandiyon mein ye kharabi hai. Bachhe ka kharcha baap ke zimme hai uska aqeeqa aur khatna baap kare ye pabandi laga dena ke pahle bachhe ka khatna nana, mamu karein islami qaede ke khilaaf hai isi tarah biradari ki roti aur naae ko is tarah chanda karke dena sakht buri rasm hai is ko band karna chahiye. Nyota bhi bahut buri rasm hai jo ke galiban dusri qaumon se hum ne sikhi hai kharabi ye hai ke ye jhagde aur ladai ki buniyad hain aur is tarah ke farz karo ke hum ne kisi ke ghar chaar mauqon par do do rupye diye to hum bhi hisab lagate rehte hain aur wo bhi jisko ye rupya pahuncha ab humare ghar koi khushi ka mauqa aaya hum ne usko bulaya to

humari poori niyat ye hoti hai ke wo shakhs kam az kam 10 rupye humare ghar de taaki 8 rupye wo ada ho jayein aur 2 rupye hum par chadh jaye idher usko bhi ye hi khyaal hai ke agar mere paas itni raqam ho to main vahan dawat khane jao warna na jao ab agar uske paas us waqt rupya nahi to wo sharmindagi ki wajah se aata hi nahi aur agar aaya to do chaar rupye de gaya baharhaal idher se shikayat paida huyi, ta'ane baziyan huyi, dil bigde baaz log to qarz lekar nyota ada karte hain bolo! Ye khushi hai ya ailane jung. Log kehte hain ke nyota se ek shakhs ki waqtiya madad ho jati hai isliye ye rasm achhi hai magar doston! Madad to ho jati hai lekin dil kaise bure hote hain aur ye rupya kis tarah phans jata hai na maloom ye rasm kab se shuru huyi, bahami imdad karna aur baat hai lekin ye bahami imdad nahi agar bahami imdad hoti to phir badle ka taqaza kaisa? Lihaza ye nyote ki rasm bilkul band honi chahiye haan agar qarabatdar ko bataure madad kuch diya jaye aur uske badle ki tawaqqo na rakhi jaye to waqai madad hai ismein koi muzayqa nahi hadiya (gift) se muhabbat badhti hai aur qarz se muhabbat toot'ti hai ab nyota behuda qarz ho gaya hai.

Zaruri note :

Aqeeqa, khatna, shadi, maut har waqt hi nyota ki rasm jaari hai ye bilkul band honi chahiye.

Aqeeqa aur khatna ke islami tariqe

Tariqa e sunnat ye hai ke bachhe ke paidaish ke 7we roz aqeeqa ho aur agar nahi ho sake to 15we din ya 21we roz yaani paidaish ke din se ek din pehle agar jume ko bachha paida hua to aqeeqa jumerat ko ho. Aqeeqe ka hukm ye hai ke ladke ki taraf se do bakriyan ek saal ki aur ladki ki taraf se ek bakari ek saal ki zabah kar di jaye. Aqeeqa ke janwar ki siri naae ko aur raan daae ko di jaye agar ye musalman ho, gosht ke teen hisse kar diye jaaye ek hissa fuqra ko khairat kar diya jaye, dusra hissa ahle qarabat mein taqsim ho, teesra hissa apne ghar mein khaya jaye behtar ye hai ke aqeeqe ke janwar ki haddiyan todi na jaayein balki jodon se alahida kar di jayein aur gosht waghairah kha kar haddiyan dafan kar di jayein, 7we roz hi bachche ka naam bhi rakha jaye sabse behtar hai Muhammad magar jiska naam Muhammad ho usko bigaad kar na pukara jaye. Abdullah, Abdurrahman aur ambiya e kiraam wa sahaba e kiraam ke naam par naam rakhna bhi achha hai jaise Moosa, Ibrahim, Ismail, Abbas, Umar waghairah aur be maana naam na rakhe jaye jaise budh'du, jumerati, khairati waghairah isi tarah jin naamon mein fakhr zahir hota ho na rakhe jayein jaise shahjahan, nawab raja, badshah waghaira. Ladkiyon ke naam qamrunnisa, jahan aara begum na rakho balki

unke naam Fatima, Aamina, Aaisha, Maryam, Zainab, Kulsum waghairah rakho. Aqeeqa ke waqt jab janwar zabah ho tab bachhe ke baal bhi mundwa diye jayein aur baalon ko chaandi se wazan kar ke khairat kar di jaye aur sar par zafran bhigo kar mal diya jaye. Ye jo mashhoor hai ke bachha ke maa'n baap aqeeqa ka gosht na khaye mehaz ghalat hai aqeeqa wale ko ikhtiyar hai ke khwah kachcha gosht taqsim kar de ya paka kar dawat kar de magar khyaal rahe ke naam wa namood ko usmein dakhal na ho faqat sunnat ki niyat se ho. Naai aur qasai ki ujrat pehle se muqarrar ho jo aqeeqa ke baad di jaye agar naai apna qadimi khidmat guzaar hai to usko zyada ujrat do jisse uska haq ada ho jaye aur agar nahi to wajibi ujrat de do. Ye bhi jaaiz hai ke ek gaay kharid kar chand bachhon ka aqeeqa ek hi gaay mein kar diya jaye yaani ladke ke liye gaay ke do 7we hissein aur ladki ke liye ek hissa ye bhi jaaiz hai ke agar qurbani ki gaay mein aqeeqa ka hissa daal diya jaaye ke ladke ke liye do hisse aur ladki ke liye ek hissa.

Zaruri note :

Aqeeqa farz ya wajib nahi hai sirf sunnate mustahabba hai. Gharib aadmi ko hargiz jaaiz nahi ke soodi qarz lekar aqeeqa kare qarz lekar to zakaat bhi dena jaaiz nahin aqeeqa zakaat se badh kar nahin hai. Maine baaz gharib musalmanon ko dekha hai ke qarz lekar aqeeqa

karte hain agar aqeeqa na karein to becharon ki naak kat jaye wo baghair naak ke reh jayein gharaj ke sunnat ka khyaal nahin apni naak ka khyaal hai aisi naak khuda kare kat hi jaye.

Khatna:

khatna ka sunnat tariqa ye hai ke 7we saal bachha ka khatna kara diya jaaye. Khatna ki umr 7 saal se 12 saal tak hai yaani 12 saal se zyada der lagana mana hai. (aalamgiri)

Aur agar 7 saal se pehle khatna kara diya gaya jab bhi haraj nahin baaz logon ko aqeeqa ke sath hi khatna karne mein ye aasani aur aaram ho jata hai kyun ke is waqt bachha chalne phirne ke qabil to hai nahin taaki zakhm badha le agar maa'n ka dudh us par daala jaata rahe to bahut jald zakhm bhar jaata hai. Khatna karne se pehle naai ki ujrat tay hona zaruri hai jo ke usko khatna ke baad de di jaye, ilaaj mein khaas kar nigrani rakhi jaye. Tajarbe kaar naai se khatna karaya jaye aur tajarbe kaar aadmi iska khyaal rakhe khatna sirf us kaam ka naam hai baaqi biradari ki roti behan behnoi ke 50-50 jode aur gaane wali auraton aur mirasiyon ke akhrajaat ye sab musalmanon ki kamzor naak ne paida kar diye hain ye sab cheezein bilkul band kar di jayein.

Baab (3): Bachhon ki parwarish

Parwarish ki murawwaja rasmein :

Aam musalmanon mein ye mashhoor hai ke ladke ko 2 saal maa'n apna dudh pilaye aur ladki ko sawa do saal (2 saal 3 mahina) ye bilkul ghalat hai. Musalmanon mein ye tariqa hai ke bachpan mein aulad ke akhlaq wa aadab ka khyaal nahi rakhte gharib log to apne bachhon ko aawara ladko ke sath khelne koodne ki ijazat de dete hain aur unki talim ka zamana kharab sohbaton aur khel kood mein barbad kar dete hain wo bachhe ya to jawan hokar bheek mangte phirte hain ya zillat ki naukriyan (job) karte hain ya dakoo chor aur badmash ban kar apni zindagi jel khane mein guzaar dete hain aur maaldar log apne bachhon ko shuru se shauqin mizaj banate hain, angrezi baal rakhna, fuzool kharch karna sikhate hain, har waqt boot wa suit waghairah pehnate hain, phir apne sath cinema aur naach ki majlison mein unhein shareek karte hain jab ye nau nihal kuchh hosh sambhalta hai to usko kalma tak na sikhaya, college ya school mein daal diya jahan zyada kharch karna fashionable banna sikhaya gaya, kharab sohbaton se sehat aur mazhab donon barbad ho gaye ab jab nau nihal college se bahar aaye to agar khatir khwah naukari mil gayi to sahab bahadur ban gaye ke na maa'n ka adab jaane, na baap ko pehchane,

na beewiyon ke huqooq ki khabar, na aulad ki parwarish se waqif unke zehan mein aala taraqqi ye aayi ke hum ko log angrez samjhein bhala apne ko dusri qaum mein fana kar dena bhi koi taraqqi hai? Agar koi maqool jagah na mili to un becharon ko bahut musibat padti hai kyun ke college mein kharch karna sikha kamana na sikha, khilana na sikha, apna kaam naukaron se karana sikha khud karna na sikha.

Na padhte to sau tarah khate kama kar
wo khoye gaye aur talim pa kar

Ab ye log college jaisi zindagi guzaarne ke liye sharif badmash ho jate hain ya jaali note (duplicate rupye) apni zindagi jel mein guzarte hain ya dakoo badmash bante hain aksar dakoo talim yafta graduate paaye gaye ye wo hi log hain.

In rasmon ki kharabiyan

Ladki ko sawa do saal dudh pilana jaaiz nahi, ladki ho ya ladka donon ko do do saal dudh pilaya jaye.
Qur'an e karim farmata hai-

> Aur maayein doodh pilayein apne bachcho ko poore do baras *(Baqarah:233)*

Maa'n baap chahein to 2 saal se pehle dudh chhuda dein magar 2 saal ke baad dudh pilana mana hai jo bachche parwarish ke zamana mein achhi sohbatein

nahi paate wo jawan hokar maa'n baap ko bahut pareshan karte hain humne bade fashionable sahabzadon ke maa'n baap ko dekha hai ke wo rote phirte hain mufti sahab taawiz do jisse bachha kahna maane, humare qabze mein aaye magar doston! Faqat taawiz se kaam nahin chalta kuch theek amal bhi karna chahiye.

Ek burhe ne apne bachhe ko wilayat (foreign country) padhne ke liye bheja jab barkhurdar faarig hokar watan aane laga to burha baap isteqbal ke liye station gaya ladke ne gadi se utar kar baap se puchha "Well burha tu achha hai?" us layaq bete ke doston ne puchha ke sahab bahadur! Ye budha kaun hai? Farmane laga mera aashna hai budhe baap ne kaha ke sahibo! Mein sahab bahadur ka aashna nahin balki inki walida ka aashna hoon ye us nayi tehzib ke natije hain.

Hazrat Mulla Ahmad Jeevan rahmatullah ta'ala alaihi jo *Sultan Ghazi Muhiyuddin Aalamgir Aurangzeb* alaihirrahma ke ustad aur shahajahan ke yahan bahut achhi haisiyat se mulazim the. Mashhoor ye hai ke ek baar jumu'ah ke waqt maulana ke walid mamooli libas mein jama masjid delhi mein aaye us waqt maulana shahajahan ke paas baithe huye the pehli saf (line) se uth kar bhaage apne baap ki jutiyan saaf ki, gardo gubar aapke amaama se jhada, hauj par la kar wuzu

karaya aur khaas shahajahan ke barabar lakar baitha diya aur kaha ke ye mere walid hain namaz ke baad shahajahan badshah ne unse kaha ke aap thaharo shahi mehman bano unhone jawab diya ke main sirf ye dekhne aaya tha ke mera bachha aapke yahan reh kar musalman raha ya bedeen ban gaya hai, pehchanega ya nahi alhamdulillah bachha musalman hai.

Jaisa bona waisa kaatna.

Bachhon ki parwarish ka islami tariqa

Ladke aur ladki ko 2 saal se zyada dudh na pilao, jab bachha kuch bolne ke layaq ho to usey Allah ka naam sikhao, pehle maayein (mother) Allah Allah keh kar bachhon ko sulati thi aur ab ghar ke radio aur gramophone baaje baja kar behlati hain. Jab bachha samajhdar ho jaye to uske samne aisi harkat na karo jisse bachhe ke akhlaq kharab ho kyun ke bachhon mein naqal karne ki zyada aadat hoti hai jo kuch maa'n baap ko karte dekhte hain wo hi khud bhi karte hain. Unke samne namaz padho, qur'ane paak ki tilawat karo, apne sath masjidon mein namaz ke liye le jao aur unko buzurgon ke qisse kahaniyan sunao bachhon ko kahaniyan sunne ka bahut shauq hota hai sabaq aamoz kahaniyan sun kar achhi aadatein padegi. Jab aur zyada hosh sambhale to sabse pehle unko 5 kalme, imaan e mujmal, imaan e mufassal, phir namaz sikhao, kisi

muttaqi ya hafiz ya maulvi ke paas kuch roz baitha kar qur'ane paak aur urdu ke deeniyat ke risale zarur padhwa do aur jisse bachha maloom kare ke main kis darakht ki shakh aur kis shakh ka phal hoon aur paaki, paleedi waghairah ke ahkaam yaad kare agar haq ta'ala ne aapko 4 ya 5 ladke diye hain to kam se kam ek ladke ko aalim ya hafize qur'an banao kyun ke ek hafiz apni teen pushton ko aur aalim 7 pushton ko bakhshwayega ye khayaal mehaz ghalat hai ke aalime deen ko roti nahi milti yaqeen kar lo ke angrezi padhne se taqdeer se zyada nahi milta, arabi padhne se aadmi badnaseeb nahin ho jaata milega wo hi jo razzaq ne qismat mein likha hai balki tajurba ye hai ke agar aalim poora aalim aur sahiul aqeeda ho to bade aaram mein rehta hai aur jo log urdu ki chand kitabein dekh kar wa'az goi ko bheek ka zariya bana lete hain ke wa'az keh kar paisa mangna shuru kar diya unko dekh kar aalime deen se na dar ye wo log hain jinhone apna bachpan aawargi mein kharab kar diya aur ab muhazzab bhikari hain warna ulama -e- deen ki ab bhi bahut qadr wa izzat hai jab graduate maare maare phirte hain to mudarriseen ulama ki talash hoti hai aur nahin milte. Apne ladko ko shauqin mizaj kharchila na banao balki unko saadgi aur apna kaam apne hath se karna sikhao. Cricket, hockey, football hargiz na khilao kyun ke ye khel kuchh faydamand nahin balki unko bunawat lakadi ka hunar, dand, kasrat, kushti ka fann, agar mumkin ho

to talwar chalana waghairah sikhao jis se tandurusti bhi achhi rahe aur kuch hunar bhi aa jaye aur taash bazi aur patang bazi, kabootar bazi, cinema bazi se bachhon ko bachao kyun ke ye khel haraam hain balki meri raay to ye hai ke bachhon ko ilm ke sath kuch dusre hunar bhi sikhao jis se baccha kama kar apna pet paal sake ye samajh lo ke hunarmand kabhi khuda ke fazl se bhooka nahi marta. Is maal wa daulat ka koi aetbar nahin in baaton ke sath angrezi sikhao, college mein padhao, judge banao, collector banao, dunya ki har jaaiz taraqqi karao magar pehle usko aisa musalman kar do ke kothi mein bhi musalman rahe. Hum ne dekha hai ke qadiyaniyon aur rafziyon ke bachhe graduate ho kar kisi ohade (position) par pahunch jayein magar apne mazhab se poore waqif hote hain musalmanon ke bachhe aise ulloo hote hain ke mazhab ki ek baat bhi nahin jaante kharab sohbat pakar be deen ban jaate hain. Jis qadr log qadiyani, nechari waghairah ban gaye ye sab pehle musalman the aur musalmanon ke bachhe the magar apni mazhabi talim na hone ki wajah se badmazhabon ka shikar ho gaye yaqeen karo ke iska wabaal unke maa'n baap par bhi zarur padega.

Sahaba e kiraam ki parwarish bargahe nubuwat mein aisi kamil huyi ke jab wo maidane jung mein aate to aala darje ke ghazi hote the aur masjid mein aakar aala

darje ke namazi, ghar baar mein pahunch kar aala darje ke karobari, kachhari mein aakar aala darje ke qazi hote the apne bachchon ko us talim ka namoona banao agar deen wa dunya mein bhalai chahte ho to ye kitabein khud bhi mutala mein rakho aur apni beewi, bachhon ko bhi padhao *"Bahare Shariyat"* musannif *Hazrat Maulana Amjad Ali sahab*, *"Kitabul Aqaid"* musannif hazrat murshidi wa ustadi *Maulana Muhammad Naimuddin sahab* daama zillahum, *"Shaane Habeeburrahman" "Saltanate Mustafa"* sallallaho alaihi wasallam musannif faqeer haqeer pur az taqsir *Ahmad Yaar Khan Naimi.*

Ladkiyon ko khana pakana, seena, pirona aur ghar ke kaam kaaj, paak damni aur sharm wa haya sikhao ke ye ladkiyon ka hunar hai unko collegiate aur graduate na banao ke ladkiyon ke liye is zamane mein college aur bazar mein kuch farq nahin balki bazari aurat ke paas log jaate hain aur college ki ladki logon ke paas jaati hai jiska din raat mushahida ho raha hai.

Baab (4): Byaah shadi ki rasmein

"Ab jigar thaam ke baitho meri baari aayi"

Nikah islam mein ibadat hai kabhi to farz hai aur aksar sunnat. (shami)
Magar hindustan mein maujooda zamana mein nikah un hindu'ani aur haraam rasmon aur fuzool kharchiyon ki wajah se wabaal e jaan ban gaya hai iska naam 'shadi khana aabadi', ab un rasmon ne ise bana diya 'shadi khana barbadi' balki 'khana barbadi' kyun ke is mein ladke aur ladki donon ke gharon ki tabahi aati hai. Nikah ke muta'alliq teen qism ki rasmein hain:
• baaz wo jo nikah se pahle ki jati hain, • baaz nikah ke waqt, • baaz nikah ke baad.
Pehle to ladki ki talash, mangni (engagement), tarikh muqarrar hona, phir nikah ke baad chauthi, chaala kangna kholne ki rasmein lihaza hum is baab ki chand fasalein karte hain.

Fasl (1): Dulhan ki talash, mangni aur tarikh thahrana

Maujooda rasmein :

Hindustan mein aam taur par ladke walo ki tamanna ye hoti hai ke maaldar ki ladki ghar mein aaye jahan

humare bachhe ke khoob arman niklein aur is qadr jahez laaye ke ghar bhar jaye, udher ladki walo ki ye aarzu hoti hai ke ladka maaldar aur shauqin ho, angrezi baal katata ho, dadhi mundata ho taaki humari ladki ko cinema dikhaye aur uske har jaaiz arman nikle. Maine bahut musalmanon ko kehte suna ke hum dadhi wale ko apni ladki na denge ladka shauqin chahiye aur bahut jagah apni aankhon se dekha ke ladki walo ne dulha se mutalba kiya ke dadhi mundwa do to ladki di ja sakti hai chunanche ladko ne dadhiyan mundwai kahan tak dukh ki baat sunaun. Ye bhi kehte suna gaya ke namazi ko ladki na denge wo masjid ka mulla hai humari ladki ke arman aur shauq poore na karega punjab mein ye aag zyada lagi huyi hai. Jab apni marzi ka ladka mil gaya to ab khair se mangni (kadhai) ka waqt aaya us mein dulhan walo ki taraf se mutalba hua ke aise kapdon ka joda, is qadr sone ka zevar chadhao is farmaish ko poora karne ke liye ladke wale aksar qarz lekar ya kisi jagah se zevar mang kar chadha dete hain jab mangni ka waqt aaya to ladke wala apne qarabatdaron ko jama kar ke awwalan unki dawat apne ghar karta hai phir dulhan ke yahan un sab ko le jata hai jahan dulhan walo ke qarabatdar pehle hi se jama hote hain gharz ke dulhan ke ghar do qism ke mele lag jate hain, phir unki pur takalluf dawat hoti hai. UP (Uttar Pradesh) mein to khane ki dawat hoti hai magar Punjab mein mithayi aur chaay ki dawat jis mein is

rasm par donon taraf se 400-500 rupya tak kharch ho jate hain, phir dulhan ke yahan se ladke ko sone ki anguthi aur kuch kapde milte hain aur ladki ko dulha walo ki taraf se qimati joda bhaari suthra zevar diya jata hai, phir mangni se shadi tak har eid baqar eid waghairah par kapde aur waqtan fawaqtan mausami mewa (fruit) aur mithaiya ladke ke ghar se jana zaruri hai, tarikh thehrane par logon ka majma dawat aur mithae taqsim hoti hai, phir tarikh muqarrar hone se shadi tak donon gharon mein auraton ka jama hokar ishqiya gaane dhol bajana lazim hota hai jismein har teesre din mithae zarur taqsim hoti hai ismein bhi kaafi kharcha hota hai in tamam rasmon mein badtar rasm maeyon aur (maeyan) uptan ki rasmein hain jismein apni parae auratein jama hokar dulha ko uptan mehandi lagati hain, aapas mein hansi, dil lagi, dulha se mazaq waghairah bahut be izzati ki baatein hoti hain ye maine wo rasmein arz ki hain jo qareeb qareeb har jagah kuchh farq se hoti hain aur jo mukhtalif qism ki khaas khaas rasmein jaari hain unka shumar mushkil hai.

In rasmon ki kharabiyan

Sakht ghalati ye hai ke ladki aur ladke maaldar talash kiye jayein kyun ke maaldar ki talash mein ladke aur ladkiyan jawan jawan baithe rehte hain na koi khatir

khwah maaldar milta hai na shadiyan hoti hain aur jawan ladki maa'n baap ke liye pahad hai usko ghar mein baghair nikah rakhna sakht kharabiyon ki buniyad hai. Dusri ye ke jo muhabbat wa akhlaq gharibon mein hai wo maaldaron mein nahi. Teesre ye ke agar maaldar ko tum apni khaal bhi utaar kar de do unki aankh mein nahi aata ye ta'ane hote hain ke humein kuchh nahin mila aur agar dulhan maaldar hain to damad misl naukar ke susral mein rehte hain, beewi par shauhar ka koi rob nahi hota agar dulha wale maaldar hain to uski us ghar mein laundi ya naukarani ki tarah hoti hai apni ladki aise ghar do jahan wo ladki ghanimat samjhi jaye. Tajurba ne bataya ke gharib aur sharif gharane wali ladkiyan un ladkiyon se aaram mein hain jo maaldaron mein gayi.

Ladki walo ko chahiye ke dulha mein teen baatein dekhein:
1) tandurust ho kyun ke zindagi ki bahar tandurusti se hai.
2) uske chaal chalan achhe ho, badmash na ho, sharif log ho.
3) ladka hunarmand aur kamau ho ke kama kar apne beewi bachhon ko paal sake.
Maaldari ka koi aetbar nahin ye chalti phirti chandni hai. Hadeese paak mein hai ke nikah mein koi maal dekhta hai koi jamaal magar tum deendari dekho.

Ye bhi yaad rakho ke teen qism ke maalon mein barkat nahin:
1) ek to zameen ka paisa yaani zameen ya makaan farokht kar ke khao ismein kabhi barkat nahin chahiye ke ya to zameen na farokht karo aur agar farokht karo to uska paisa zameen hi mein kharch karo. (hadees)
2) ladki ka paisa yaani ladki wale jo rupya le kar shadi karte hain ismein barkat nahin aur paisa lena haraam hai kyun ke ya to ye ladki ki qimat hai ya rishwat ye donon haraam hain.
3) wo jahez wa maal jo ladki apne maike se laye agar dulha usko guzar auqaat ka zariya banaye to us mein barkat nahi hogi.

Apni quwwate bazu par bharosa karo, dadhi aur namaz ka mazaq udane wale sab kafir huye. Ye bhi yaad rakho ke maulviyon aur deendaron ki beewiyan fashion walo ki beewiyon se zyada aaram mein rehti hai awwal to isliye ke deendar aadmi khuda ke khauf se beewi bachhon ka haq pehchanta hai, dusre ye ke deendar aadmi ki nigah sirf apni beewi par hi hoti hai aur aazad logon ki temporary beewiyan bahut si hoti hain jinka din raat tajurba ho raha hai wo har phool ko sunghta aur har baagh mein jata hai kuch dinon to apni beewi se muhabbat karta hai phir aankh pher leta hai. Mangni ki rasmon ki kharabiyan bayan se bahar hain bahut se log soodi qarz se ya maang kar zevar chadha

dete hain shadi ke baad phir dulhan se wo zevar heele bahane se lekar wapas karte hain jiski wajah se aapas mein khub ladaiyan hoti hain aur shuru ki wo ladai aisi hoti hai ke phir khatm nahin hoti aur kahin aisa bhi hota hai ke mangni toot jati hai phir dulhan walo se zevar wapas maanga jata hai udher se inkar hota hai jis par muqaddima baazi ki naubat aati hai isi tarah mangni ke waqt dawat aur fuzool kharchi ka haal hai agar mangni toot gayi to mutalba hota hai ke humara kharcha wapas kar do aur donon fareeq khub ladte hain baaz dafa mangni mein itna kharch ho jata hai ke fariqain mein shadi ke kharch ki himmat nahin rehti, phir kabhi kabhi kapdon ke jode aur mithaiyon ke kharch ladke walo ka diwaliya nikaal deta hai aur shadi ke waqt ghaur karta hai ke dulhan wale ne is qadr jahez aur zevar waghairah diya nahin jo mera kharch kara chuka hai agar ladki wale ne itna na diya to ladki ki jaan sooli par rehti hai ke tere baap ne humara le lekar khaya diya kya?
Aur agar khub diya to kehte hain ke kya diya hum se bhi to khub kharch kara liya baaqi gaane bajane ki rasmon mein wo kharabiyan hain jo hum pehle bayan kar chuke hain. Maaeya aur uptan ki rasmein bahut se haraam kaamon ka majmua hain isliye in tamam rasmon ko band karna zaruri hai.

Islami rasmein

Ladki ke liye ladka aur ladke ke liye ladki aisi talash ki jaye jo sharif aur deendar ho taaki aapas mein muhabbat rahe. Jahan ladke ki marzi na ho vahan hargiz nikah na ho isi tarah jahan ladki ya ladke ki maa'n ki mansha na ho vahan nikah karna zehare qatil hai. Hum ne dekha hai ke aisi shadiyan kamyab nahin hoti isiliye shar'an zaruri hai ke ladki se izn (ijazat) lete waqt ladke ka naam ma'a us ke walid ke aur mehar ke bataya jaye ke aey beti hum tera nikah fulan ladke fulan ke bete se kar dein wo kahein haan tab nikah hota hai ye izn ladki ki raay maloom karne ke liye hi to hai agar mauqa ho to ladke ko ladki paigam se pehle kisi bahane se khufiya taur par dikha di jaye ke ladki ko ye khabar na ho. (hadees)
Balki nikah se peshtar apne saare qarabatdaron ka mashwara lena bhi behtar hai.
Qur'an e karim farmata hai-

> Aur unka kaam unke aapas ke mashware se hai *(Shoora:38)*

Aise nikah ke saare qarabatdar zimmedar ho jate hain aur agar dulhan aur dulha mein na ittefaqi ho jaye to ye log mil kar ittefaq ki koshish karte hain. Mangni darasal nikah ka waada hai agar ye na bhi ho jab bhi koi harj nahi lihaza behtar to ye hai ke mangni ki rasm

bilkul khatm kar di jaye iski koi zarurat nahin hai aur siwaye nuqsan ke isse kuchh fayda nahi ghaaliban hum ne ye rasmein hinduo se sikhi hain kyun ke siwaye hindustan ke aur kahin ye rasm nahin hoti balki arabi ya farsi zabanon mein iska koi naam bhi nahin iske jitne naam milte hain sab hindi zaban ke hain chunanche mangni, sagai, kadmai, saakh ye iske naam hain aur inmein se koi bhi arabi, farsi nahin aur agar iska karna zaruri hi ho to is tarah karo ke pehle ladke wale ke yahan uske qarabatdar jama ho aur wo unki khatir wa tawazo sirf paan aur chaay se kare agar kahin paan ka riwaaj na ho jaise ke punjab to wo sirf khaali chaay se jiske sath koi mithayi na ho phir ye log uthkar ladki wale ke yahan aa jayein wo bhi unki tawazo sirf paan ya khaali chaay se kare. Ladke wale apne sath dulhan ke liye ek sooti dupatta aur ek sone ki nath (nathani) laye jo ke pesh kar de, dulhan walo ki taraf se ladke ko ek sooti rumaal ek chandi ki anguthi ek nagina wali pesh kar di jaye jiska wazan sawa chaar maasha se zyada na ho kyun ke mard ko resham aur sona pehanna haraam hai lo ye mangni ho gayi. Agar dusre shehar se mangni karne wale aaye hain to unmein 7 aadmi se zyada na aayein aur dulhan wale mehmani ke lihaz se unko khana khilayein magar us khane mein dusre muhallon walo ki dawat ki aam dawat ki koi zarurat nahin phir iske baad ladke wale jab bhi aayein to un par mithae aur kapdon ke jorhon

ki pabandi na ho agar apni khushi se bachhon ke liye thodi si mithae laaye to usko muhalle mein taqsim karne ki koi zarurat nahin. Hadees paak mein hai ke "Ek dusre ko hadiya do muhabbat badhegi" magar is hadiya ko tax na bana lo ke wo bechara uske baghair aa hi na sake. Tarikh ka muqarrar karna bhi isi sadgi se hona zaruri hai ke agar usi shahar se log aa rahe hain to 5 aadmi se zyada na ho jinki tawazo khane se ki jaye aur muqarrar karne wale sana rasida buzurg log ho aur behtar ye hai ke shadi ke liye jumu'ah ya pir (monday) ka din muqarrar ho kyun ke ye bahut barkat wale din hain phir tarikh ke baad gaane bajane dhol waghairah na ho balki agar ho sake to har teesre din mehfil milad kar diya karein jis mein na'at khuwani aur duroode paak ki tilawat ho aise wa'az kiye jayein jismein maujooda rasmon ki buraiyan bayan ho. Maaeyon aur uptan ki tamam rasmein bilkul band kar di jayein yaani agar dulhan ko ek jagah baitha diya jaye ya ke dulha ko khushbu yaani uptan mala jaye to koi harj nahin ke ye uptan ek tarah ki khushbu hai aur khushbu nabiye karim sallallaho alaihi wasallam ko bahut pasand thi balki shadi ke waqt khushbu istemal karna sahaba e kiraam se sabit hai lekin in kaamon ke sath haraam rasmein gaana bajana auraton mardon ka khalt malt hona behuda mazaq sab band kar diye jayein gharz ke deeni aur dunyavi kaamon mein huzoor sallallaho alaihi wasallam ki pairwi deen dunya ki

bhalai ka zariya hai. Is zamane mein baaz log dulha ko chandi ka zevar pehnate hain ya chhuri chaku unke sath rakhte hain taaki usko bhoot na chimat jaye ye sab najaaiz rasmein hain agar dulha par kisi qism ka khauf hai to subah sham aayatal kursi padh kar khud apne par dam kar liya kare balki namazi aadmi ko kabhi koi aaseb ba fazlihi ta'ala nahin chhuta qur'an paak achha nigahban hai isko ikhtiyar karo.

Fasl (2): Nikah aur rukhsat ki rasmein

Maujooda rasmein :

Nikah ke waqt do tarah ki rasmein hoti hain kuchh wo jo dulha ke ghar ki jaati hain aur kuch wo jo dulhan ke ghar. Dulha ke yahan ye hota hai ke dulha ko naai ghusl deta hai wo hi kapde badalwata hai surkh rang ki pagdi bandh kar us par sunehari gota lapet diya jata hai phir us par sehra baandh diya jaata hain jismein phool patti aur nalkiyan lagi hoti hain. Naai ye kaam karke ek thaali rakh deta hain jismein tamam qarabatdar mard rupya paisa nichhawar karke dalte hain uske baad auratein nichhawar karti hain jo naae ki beewi naaen ka haq hota hai aur aaj se pehle saare qarabatdar jama ho chukte hain jo khana khate jate hain aur nyote ke rupye diye jate hain likhne wala wo rupya likhta jaata hai is khane ka naam baraat ki roti hai. Us waqt zyada qabile reham dulha ke nana, mamu ki halat hoti hai

kyun ke un par zaruri hai ke bhaat lekar aayein warna naak kat jayegi is bhaat ki rasm ne sadaha ghar barbad kar diye. Bhaat mein zaruri hai ke dulha aur uske tamam qarabatdaron ke liye kapde ke jode kuchh naqadi (cash) aur kuch ghalla layein baaz jagah 40-50 jode tak laane padte hain agar ek joda 5 rupye mein bhi banao to 250 rupye thande ho gaye. Khud maine ek dukandar ko dekha ke bade maze se guzar kar raha tha bhanji ki shadi aan padi maine usko bahut samjhaya ke bhaat na de ya apni haisiyat ke mutabiq de wo na maana aakhirkar uski dukan bhaat ki nazar ho gayi ab bahut musibat mein hai.

Bhanji ke nikah mein ye bhi zaruri hota hai ke kapdon ke jodo'n ke siwa bhanji ko zevar ya baraat ki roti mamu kare garz ke ek shadi mein chaar gharon ki barbadi ho jati hai. Jab ye sab rasmein ho chuki to ab baraat chali jis ke sath bari aur aage baaja balki baaz dafa aage aage nachne wali randiyan bhi hoti hain, gole chalte jate hain, aatishbazi mein aag lagti jati hain. Bari us mewa (fruit) ko kehte hain jo dulha ki taraf se jaati hai jismein shakar ek mann, nariyal, makhaana tees ser kachcha dudh waghairah bhi hota hai dulhan ke ghar ye cheezein di jaati hain jo baad shadi taqsim hoti hain. Jab baraat dulhan ke makaan par pahunchi to awwal vahan aatishbazi mein aag lagayi gayi, phir phool patti lutayi gayi, phir tamam baratiyon ko dulhan ki taraf se

aam dawat di gayi, phir nikah hua, dulha makaan mein gaya jahan pehle se auraton ka majma laga hua hai is mauqe par badi parda nashin auratein bhi dulha ke samne be takalluf baghair parda aa jaati hain, gaaliyon se bhare huye gaane gaaye jate hain, saaliyan behnoyi se qism qism ke mazaq karti hain (halanki behnoyi se saali ka parda zaruri hai), meerasan waghairah apne huqooq wasul karti hain, phir rukhsat ki taiyari hoti hai, jahez dikhaya jata hai, jahez mein teen qism ki cheezein hoti hain ek to dulha walo ke liye kapdon ke jode yaani dulha, us ke maa'n baap, dada dadi, nana nani, mamu bhai, chacha, taaya, taayi, bhangi, behishti, naai gharz ke sab ko jode zarur diye jate hain jinka majmua baaz jagah 80 balki 90 jode hote hain.

Dusre kaath kabaad yaani menze, kursiya, bartan, charpaiya waghairah teesre roz un sab ki numaish ke baad rukhsati huyi jismein bahar baaje ka shor andar rone chillane walo ka zor hota hai, paalki mein dulhan sawaar aage dulha ghode par sawaar paalki par se paison balki punjab mein rupyon aur chandi ke chhalle aur anguthiyon ki bikher hoti huyi rawangi huyi Subhan Allah kya paakiza majlis hai ke aage bhangiyon aur chamaron ke bachhe lutne walo ka hujoom phir baaje wale mirasiyon ki jama'at aur jama'ate shurafa pichhe agar aankh ho to aisi majlis mein shirkat bhi mayoob samjho kahan tak bayan kiya jaye. Baaz wo

rasmein hain jinke bayan se sharm bhi aati hai ke is kitab ko ghair muslim qaumein bhi padhengi wo musalmanon ke muta'alliq kya raay qaaim karengi haq ye hai ke hum apne buzurgon ke aise nakhalaf aulad huye ke hum ne unke naam ko bhi dubo diya aaj aisi wahiyaat rasmein bhangi, chamaron mein bhi nahin jo musalmanon mein hain.

In rasmon ki kharabiyan

In rasmon ki kharabiyan main kya bayan karu sirf itna arz kar deta hoon ke in rasmon ne musalman maaldaron ko gharib, kangal bana diya, ghar walo ko be ghar kar diya, musalmanon ke muhalle hinduo ke paas pahunch gaye har shakhs apne shahar mein sadaha misalein apni aankhon se dekh sakta hai. Ab chand kharabiyan jo moti moti (badi badi) hai arz karta hoon.

1) awwal kharabi ye hai ke is mein maal ki barbadi aur haq ta'ala ki nafarmani hai.

"Na khuda hi mila na wisale sanam
na idher ke rahe na udher ke rahe"

2) dusre ye ke ye saare kaam apne naam ke liye kiye jate hain magar doston! Siwaye badnami ke kuch bhi hasil nahi hota khane wale to khane mein aeb nikalte huye jaate hain ke is mein ghi wilayati tha, namak zyada tha, mirch achhi na thi aur dulha wale humesha

shikayat hi karte dekhe gaye ladki ke liye vahan ta'ane hi ta'ane hote hain.

Lateefa :

Ye ajeeb baat hai ke humare ghar baraati umda umda mazedar maal kha kar jayein magar unka munh seedha nahi hota khane mein aeb nikalte hain magar auliyaullah aur peer murshidon ke ghar sukhi rotiyan aur daal daliya khushi se kha kar tabarruk samajh kar tarifein karte hain wo sukhi rotiyan apne bachhon ko pardes (foreign) mein bhejte hain jakar dekho ajmer shareef ka daliya aur baghdad shareef aur dusre aastanon ki daal rotiyan. Iski wajah kya hai doston? Wajah sirf ye hai ke ye khane makhlooq ko raazi karne ke liye hain aur wo khushk rotiyan khaliq ke liye agar hum bhi shadi byaah ke mauqe par khana, jahez waghairah faqat sunnat ki niyyat se sunnat tariqa par karein to kabhi koi aetraz ho sakta hi nahin. Humare dost seth abdul ghani sahab har saal baqar eid ke mauqe par huzoor nabiye karim sallallaho alaihi wasallam ki taraf se qurbani karte hain aur pulaaw paka kar aam musalmanon ki dawat karte hain. Maine dekha ke wo muazzaz musalman jo kisi ki shadi byaah mein bade nakhre se jate hain wo baghair bulaye yahan aa jate hain aur agar aakhiri ek asar bhi pa lete hain to tabarruk samajh kar khate hain abhi qarib mein hi

anjuman khuddamul sufiya ke sadar Fazle Ilaahi sahab pagaanwala raaese gujarat ne walima ki dawat sunnat ki niyyat se ki na kisi ko shikayat paida huyi aur na kisi ne aeb nikala. Arz ye hai ke huzoor nabiye kareem sallallaho alaihi wasallam ka naame paak aeb posh hai jis cheez par unka naam aa jaye uske sab aeb chhup jaate hain agar hum log walima ka khana sunnat ki niyyat se karein to agar daal roti bhi musalmanon ke samne rakh denge wo bhi musalman barkat ki niyyat se sair hokar khayenge.

3) teesri kharabi in rasmon ki ye hai ke unki wajah se sharif gharibo ki ladkiyan baithi rahti hai aur maaldaro ki ladkiyan thikane lag jati hai kyun ke log apne beton ka paigam wahin le jate hai jahan zyada jahez mile agar har jagah ke liye muqarrar ho jaye ke ameer o gharib sab itna hi jahez waghairah dein to har musalman ki ladki jald thikane lag jaye.

4) chauthi kharabi ye hai ke in rasmon ki wajah se musalmanon ko apni aulad wabaale jaan maloom hone lagti hai ke agar kisi ke ladki paida hui samjha ke ya to ab mere makaan ki khair nahin ya jaaydad wa dukan chali isliye log ladki paida hone par ghabrate hai ye in rasmon ki "Barkat" hai.

5) panchwi kharabi ye hai ke nikah se maqsad hota hai do qaumon ka mil jana yaani ladke wale ladki wale ke qarabatdar aur muhib ban jaye aur ladki wale ladke

wale ke isiliye is ka nam nikah hai. Nikah ke maani hai mil jana ye nikah qabilon aur jama'aton ko milane wali chiz hai misaal mashhoor hai ke nikah mein ladki de kar ladka lete hai aur ladka de kar ladki hasil karte hai magar ab musalmanon ne samajh liya ke nikah maal hasil karne ka zariya hai jis ke chaar farzand ho gaye wo samjha ke meri chaar jaaydadein ho gai ke inko biyahuga, jahez se ghar bhar luga ab jab dulhan khatir khwah jahez na laayi ladai qaaim ho gai aur ab aam taur par nikah ladai ki buniyad ban kar
Reh gaya hai ke apne azizon me ladki do to aapas ka purana rishta bhi khatm ho jata hai kyun? Isliye ke nikah ko ek maali karobar samajh liya gaya hai.

6) agar kisi shakhs ke chand aulad hain pehle ka nikah to bahut dhoom dhaam se kiya is ek nikah mein uska masla (maal) khatm ho gaya baaqi aulad ke faqat nikah hi huye koi rasm ada na huyi kyun ke rupya na tha to ab us aulad ko maa'n baap se shikayat paida hoti hai ke humare bade bhai mein kya khubi thi jo hum mein na thi to baap aur aulad mein aisi bigadti hai ke khuda ki panah?

7) ladki walo ne dulha ke nikah ke waqt itna kharch karaya ke uska makaan bhi rehan (girwi) ho gaya bahut qarza sar par sawar ho gaya ab dulhan sahiba jab ghar mein aayi to makaan bhi hath se gaya aur musibat bhi aa padi to naam ye hota hai dulhan aisi manhoos aayi

ke uske aate hi humare ghar ki khair wa barkat ud gayi usse phir ladaiyan shuru ho jati hain ye khabar nahin ke bechari dulhan ka qusoor nahi balki tumhari un hindu'ani rasmon ki barkat hai.

8) in rasmon ko poora karne ke liye gharib log ladki ke paida hote hi fikr karne lagte hain joo joo aulad jawan hoti hai unki fikrein badhti jati hain ab na roti achhi maloom hoti na paani fikr ye hoti hai ke kisi soorat se rupya jama karo ke ye rasmein poori ho ab rupya jama kar rahein hain us rupye mein zakaat bhi wajib hai aur hajj bhi farz ho jaata hai wo nahin ada karte kyun ke agar in ibadat mein ye rupya kharch ho gaya to wo shaitani rasmein kis tarah poori hongi. Maine ek sahab ko dekha ke unke paas taqriban 2000 rupya tha maine kaha aap par hajj farz hai hajj ko jao farmane lage ke bada hajj to ladki ki shadi aur uska jahez hai maine kaha shadi ke akhrajaat jo apni qaum ne bana liye hai wo farz nahin hain aur hajj farz hai farmane lage kuchh bhi ho naak to nahin katwayi jati aakhir hajj na kiya ladki ki shadi mein gulchharre udaye. Aapne bahut maaldaron ko dekha hoga ke hajj unko naseeb nahin hota lagatar shadiyon se hi unhein chhutkara nahin milta udher tawajjo kaise karein. Ye bhi khyaal rahe ke hajj karna har us shakhs ka farz hai jiske paas makka muazzama jane aane ka kiraya aur baaqi masarif ho ye jo mashhoor hai ke budhape mein hajj karo ghalat hai

kya khabar ke budhapa hum ko milega ya nahin aur ye maal rahega ya nahin.

9) gharib log ladki ke bachpan se hi kapde jama karne shuru karte hain kyun ke itne jode wo ek dam nahin bana sakte jab tak ladki jawan hoti hai kapde gal jate hain unhin gale huye kapdon ke jode bana kar dete hain jab wo pehan ne jate hain to do din mein phat jate hain jis se pehan ne wale gaaliyan dete hain ke aise kapde dene ki kya zarurat thi.

10) dulhan wale musibat utha kar paisa barbad karke kaath kabaad yaani mez wa kursiyan, mas'hariyan ladki ko de to dete hain magar dulha ka ghar itna tang aur chhota hota hai ke vahan rakhne ko jagah nahin aur agar dulha miyan kiraya ke makaan mein rehte hain to jab do chaar dafa makaan badalna padta hai to ye tamam kaath kabaad toot phoot kar zaaya ho jata hai. Jitne rupye ka jahez diya gaya agar utna rupya naqad (cash) diya jaata ya us rupye ki dukan ya makaan ladki ko de diya jaata to ladke ke kaam aata aur uski aulad umr bhar aapko duyein deti aur ladki ki bhi sasural mein izzat hoti aur agar khuda na kare ke kabhi ladki par koi musibat aati to uske kiraya se apna bura waqt nikaal leti.

Musalmanon ke kuch bahane

Jab ye kharabiyan musalmanon ko batayi jaati hain to unko chand qism ke uzr hote hain:

1) ek to ye ke sahab hum kya karein humari auratein aur ladke nahin mante hum unki wajah se majboor hain ye uzr mehaz bekar hai haqeeqat ye hai ke aadhi marzi khud mardon ki bhi hoti hai tab unki auratein aur ladke ishara ya narmi pakar zid karte hain warna mumkin nahin ke humare ghar mein humare marzi ke baghair koi kaam ho jaaye agar handi mein namak zyada ho jaye to aurat bechari ki shaamat aur agar aulad ya beewi kisi waqt namaz na padhe to bilkul parwah hi nahin. Jaan lo ke haq ta'ala niyyat se khabardar hai baaz buzurgon ko dekha gaya hai ke aage aage farzand ki baraat maye nach baaje ke ja rahi hai aur pichhe pichhe ye hazrat bhi "La haul" padhte huye chale ja rahe hain aur kehte hain ke kya karein bachha nahin manta yaqeenan ye “la haul” khushi ki hai. Hazrat sa'adi alaihirrahma ne kya khub farmaya:
“Yaani La Haul kehte hain aur khush ho jaate hain”

Punjab mein ye qanoon hai ke maa'n baap ke maal se ladki meeras nahi pati, lakhpati baap ke paas saara maal jaaydad, makanaat sab kuch ladke ka hai ladki ek paai ki haqdar nahin bahaana ye karte hain ke hum ladki ki meeras ke badle uski shadi dhoom dhaam se kar dete

hain Subhan Allah! Apne kaam ke liye rupya haraam kaamon mein barbad karo aur ladki ke hisse se kaato kyun janab aap jo ladke ki shadi aur uski padhai likhai par jo rupya kharch karte hain B.A, M.A ki degree dilwate hain kya wo bhi farzand ki meeras se kaat'tey hain hargiz nahin phir ye uzr kaisa ye mehaz dhoka dena hai.

3) hum ko ulamaye kiraam ne ye baatein batayi hi nahin isliye hum log usse ghafil rahe ab jab ke ye rusoom chal padi lihaza inka band hona mushkil hai lekin ye bahaana bhi ghalat hai ulama -e- ahle sunnat ne iske muta'alliq kitabein likhi musalmanon ne qabool na kiya. Chunanche *Imaame Ahle Sunnat Aala Hazrat Fazile Bareilvy* qaddasa sirruhu ne ek kitab likhi *"Jaliyussaut"* jismein saaf saaf farmaya ye mayyat ki roti ameeron ke liye khana haraam hai sirf gharib log khayein, ek kitab likhi *"Haadiyunnaasi ila ahkamil aa'aras"* jismein shadi ki murawwaja rasmon ki buraiyan batayi aur shara'i rasmein bayan farmayi, ek kitab likhi *"Murawwijul nijaa'a"* jismein sabit farmaya ke siwa chand mauqon ke baaqi jagah aurat ko ghar se nikalna haraam hai aur bhi ulama -e- ahle sunnat ne in baaton ke muta'alliq bahut kitabein likhi afsos ke apna qusoor ulama ke sar lagate ho.

4) agar shadi byaah mein ye rasmein na ho to humare ghar log jama na honge jisse shadi mein raunaq na hogi

magar ye bhi faqat waham wa dhoka hai haq ye hai ke shadi wa nikah mein shirkat agar sunnat ki niyyat se ho to ibadat hai ab humare nikahon mein log tamashai bankar ya khane ke liye aate hain jiska kuchh sawab nahin paate aur phir insha Allah ibadat ki niyyat se aaya karenge jaise ab log eid ki namaz ke liye eidgah mein jaate hain tab insha Allah raunaq hi kuchh aur hogi aur bahaar hi kuchh aur aayegi. Abhi yahan gujarat mein fazle ilaahi sahab ke ghar aisi hi seedhi sadhi shadi huyi is qadr majma tha ke maine aaj tak kisi baraat mein aisa majma na dekha bahut se musalman to wuzu kar ke durood shareef padhte huye is saare juloos mein shareek huye.

5) log hum par ta'ana karenge ke kharch kam karne ke liye ye rasmein band ki hain aur baaz log ye kahenge ke ye maatam ki majlis hai yahan naach nahin baaja nahin goya teeja padha ja raha hai ye uzr bhi bekar hai. Ek sunnat ko zinda karne mein 100 shahidon ka sawab milta hai kya ye sawab muft mein mil jayega logon ke ta'ane awaam ke mazaq awwal awwal bardasht karne padenge aur doston ab bhi log ta'ane dene se kab baaz aate hain koi khane ka mazaq udata hai koi jahez ka koi aur tarah ki shikayat karta hai gharz ke logon ke ta'ane se koi kisi waqt nahin bach sakta logon ne to khuda e ta'ala aur uske rasoolon ko aib lagaye aur ta'ane diye tum unki zaban se kis tarah bach sakte ho.

Ye bhi yaad rakho ke pehle to kuchh mushkil padegi magar baad mein *Insha Allah* wo hi ta'ane dene wale log tum ko duayein denge aur gharib wa ghuraba ki mushkilein aasan ho jayengi Allah aur Huzoor alaihissalam bhi raazi honge aur musalman bhi mazbooti se qaaim rehna shart hai.

Byaah shadi ki islami rasmein

Sabse behtar to ye hoga ke apni aulad ke nikah ke liye *Hazrate Khatoone Jannat Shehzadi -e- Islam Fatima Zahhra* radiallaho ta'ala anha ke nikahe paak ko numoona banao aur yaqeen karo ke humari aulad unke qadam paak par qurban radiallaho ta'ala anha aur ye bhi samajh lo ke agar huzoor nabiye karim sallallaho alaihi wasallam ki marzi hoti ke meri lakhte jigar ki shadi badi dhoom dhaam se ho aur sahaba e kiraam se iske liye chanda (nyota) waghairah ke liye hukm farmaya jaata to *Usmane Ghani* radiallaho ta'ala anhu ka khazana maujood tha jo ek ek jung ke liye 900-900 oont aur 900-900 ashrafiyan hazir kar dete the lekin choonki mansha ye tha ke qiyamat tak ye shadi musalmanon ke liye numoona ban jaaye isliye nihayat sadgi se ye islami rasm ada ki gayi lihaza musalmanon! Awwalan to apni byaah baraat se saari haraam rasmein nikaal daalo, baaje, aatishbazi, auraton ke gaane, meerasi dom waghairah ke geet, randiyon ke naach,

auraton mardon ka mel jol, phool patti ka lutana ek dam Allah ka naam lekar mita do ab rahi fuzool ki kharchi ki rasmein unko ya to band hi kar do agar band na kar sako to unke liye aisi had muqarrar kar do jisse fuzool kharchi na rahe aur ghar ki barbadi na ho jinhein ameer wa gharib sab be takalluf poora kar sakein lihaza humari raay ye hai ke is tariqe se nikah ki rasm ada honi chahiye.

Bhaat (naaki chhak) ki rasm bilkul band kar di jaye agar dulha dulhan ka mamu nana kuchh imdad karna chahein to rasm bana kar na karein balki mehaz isliye ke qarabatdaron ki madad karna rasoolullah sallallaho alaihi wasallam ka hukm hai isliye bajaye kapdon ke naqad (cash) rupya de dein jo ke 25 rupya se zyada hargiz na ho yaani kam to ho magar isse zyada na ho aur ye imdad khufiya ki jaaye. Dikhlawe ko ismein dakhal na ho taaki rasm na ban jaye, dulha dulhan nikah se pehle uptan ya khushbu ka istemal karein magar mehandi aur tel lagane aur uptan ki rasm band kar di jaye yaani gaana baaja auraton ka jama hona band kar do ab agar baraat shahar ki shahar mein hai to zuhar ki namaz padh kar baraat ka majma dulha ke ghar jama ho aur dulhan wale log dulhan ke ghar jama ho, dulhan ke yahan us waqt na'at khwani ya wa'az ya durood shareef ki majlis garm ho, udher dulha ko achha umda sehra baandh kar ya paidal ya ghode par

sawaar karke is tarah baraat ka juloos rawana ho aage aage umda na'at khwani hoti jaye, tamam bazaron mein ye juloos nikala jaye jab ye baraat dulhan ke ghar pahunche to dulhan wale is baraat ko kisi qism ki roti ya khana hargiz na dein kyun ke Hazrate Zahra ke nikah mein Huzoor alaihissalam ne koi khana na diya garz ke ladki wale ke ghar khana na ho balke paan ya khaali chaay se tawazo kar di jaye phir umda tariqe se khutba e nikah padh kar nikah ho jaye. Agar nikah masjid mein ho to aur bhi achha hai nikah ka masjid mein hona mustahab hai aur agar ladki ke ghar ho tab bhi koi harj nahi. Nikah hote hi baraati log wapas ho jayein ye tamam kaam asr se pehle ho jayein aur baad maghrib ko dulhan ko rukhsat kar diya jaaye khwah rukhsat taanga mein ho ya doli waghairah mein magar is par kisi qism ka nichhawar aur bikher bilkul na ho ke bikher karne mein paise gum ho jaate hain haan nikah ke waqt khurma lutana sunnat hai aur agar nikah ke waqt do chaar gole chala diye jayein ya ailan ki niyyat se jahan nikah hua hai vahan hi koi naqqara ya naubat is tarah baghair gat ke peet di jaye jaise sehari ke waqt uthane ke liye ramzan shareef mein peeti jaati hai to bhi bahut achha hai ye hi zarbe daf ke maana hain.

Jahez:

Jahez ke liye bhi koi had honi chahiye ke jiski har ameer wa gharib pabandi kare ameer log aur mauqe par apni ladkiyon ko jo chahein dein magar jahez wo dein jo muqarrar ho gaya. Yaad rakho ke agar tum jahez se dulha ka ghar bhi bhar doge to bhi tumhara naam nahin ho sakta kyun ke baaz jagah bhangi chamaron ne itna jahez de diya ke musalman bade maaldar bhi nahin de sakte. Chunanche kuchh saal guzare ke agra mein ek chamaar ne apni ladki ko itna jahez diya ke wo baraat ke sath juloos ki shakl mein ek meel mein tha uski nigrani ke liye police bulani padi jab us se kaha gaya ke itna jahez rakhne ke liye dulha ke paas makaan nahin hai to fauran 6000-6000 yaani 12,000 rupye ke makaan kharid kar dulha ko de diye chunanche ab hum ne khud dekha ke jo musalman apni jaaydad wa makaan farokht kar ke achha jahez dete hain to dekhne wale us chamaar ke jahez ka zikr shuru karte hain aur hakte hain ke bhai wo chamaar jahez ka record tod gaya us musalman bechare ka naam na tarif. Lihaza aey musalmanon! Hosh karo is naamwari ki lalach mein apne ghar ko aag na lagao ya yaad rakho ke naam aur izzat to Allah ta'ala aur rasoolullah sallallaho alaihi wasallam ki pairwi mein hai lihaza jo jahez hum arz karte hain usse zyada hargiz na do.

Bartan 1 adad, charpai darmiyani 1 adad, lihaaf 1 adad, toshak (gadela) 1 adad, takiya 1 adad, chadar 1 adad, dulhan ko jode 4 adad jis mein 2 adad sooti ho aur do reshami, dulha ko jode 2 adad, dulha ke walid ko joda 2 adad, dulha ki maa'n ko joda 1 adad, musalla (janamaz) 1 adad, qur'an shareef maye rehal 1 adad, zevar ba qadre himmat magar ismein zyadti na karo agar ho sake to iske ilawa naqad (cash) rupya ladki ke naam mein jama kara do aur agar tum ko Allah ne diya hai to ladki ko koi makaan, dukan, jaaydadi shakl mein kharid do, ladki ke naam registry ho. Ye bhi yaad rakho ke tamam ladkiyon mein barabari hona zaruri hai lihaza naqadi rupya ya jaaydad ek ko di hai to sab ko do warna gunahgar hoge. Jo aulad mein barabar na rakhe, hadees shareef mein usko zaalim kaha gaya hai aur apni ladkiyon ko sikha do ke agar unki saas ya nanad ta'ana dein to wo jawab dein ke main sunnat tariqa aur hazrat khatoone jannat ki gulami mein tumhare ghar aayi hoon agar tum ne mujh par ta'ana kiya to tumhara ta'ana mujh par na hoga balki islam aur bani e islam alaihissalam par hoga. Saas nanad bhi khud yaad rakhein ke agar unhone ye jawab sun kar bhi zaban na roki to unke imaan ka khatra hai.

Lateefa : *Hazrat Imaam Muhammad* rahmatullah alaihi ke paas ek shakhs aaya aur arz karne laga ke maine qasam khayi thi ke apni beti ko jahez mein har

cheez dunga ab kya karu ke qasam poori ho kyun ke har cheez to badshah bhi nahin de sakta aapne farmaya ke tu apni ladki ko jahez mein qur'an shareef de de kyun ke qur'an shareef mein har cheez hai.
(ruhul bayan)
Aur ye aayat padh di:

> "Aur na koi tar aur na khushk jo ek Roshan kitab mein na likha ho".*(surah an'aam ayat 59)*

Lihaza ladkiyon aur unki saas nandon ko yaad rakhna chahiye ke jisne qur'an shareef jahez mein de diya usne sab kuchh de diya kya chakki chulha aur dunya ki cheez qur'an shareef se badhkar hain.

Aur agar baraat dusre shahar se aayi hai to baraat mein aane wale aadmi mard aur aurat 25 se zyada na ho aur un mehmanon ko ladki wala khana khilaye magar ye khana mehmani ke haq ka hoga na ke baraat ki roti. Isi tarah dulhan wale ke ghar jo apni biradari aur basti ki aam dawat hoti hai wo bilkul band kar di jaye haan baahar ke mehman aur baraat ke muntazemeen zarur khana khayein. Maqsad sirf ye hai ke dulha ke ghar aam biradari ki dawat na ho ke ye bila wajah ka bojh hai jahan tak ho sake ladki wale ka bojh halka kar do.
Jab dulhan khair se ghar pahunche to rukhsat ke dusre din yaani shab uroosi ki subah ko dulha ke ghar dawate walima honi chahiye ye dawat apni haisiyat ke mutabiq

ho ke ye sunnat hai magar uski dhoom dhaam ke liye soodi qarza na liya jaye aur maaldaron ke sath kuchh ghurba aur masakeen ko bhi is dawat mein bulaya jaye yaad rakho ke jis shadi mein kharcha kam hoga insha Allah wo shadi badi mubarak aur dulhan badi khush naseeb hogi. Hum ne dekha ke zyada jahez le jane wali ladkiyan susral mein taklif se rahin aur kam jahez lane waliyan bade aaram se guzara kar rahi hain.
Humne Hazrat Fatima Zahra radiallaho ta'ala anha ki shadi aur unka jahez aur unki khangi zindagi shareef nazm mein likhi aur aapko sunaye suno aur ibrat pakdo.

Shahezadi E Islam Maalike Darussalam Hazrat Fatimatuzzahra radiallaho ta'ala anha ka nikah

Goshe dil se mominon sun lo zara hai ye qissa
Fatima ke aqad ka!
15 saala nabi ki ladli aur thi 22 sal umre Ali,
Aqad ka paigam haider ne diya Mustafa ne
marhaban ahlan kaha,
Peer ka din 17 maahe rajab dusra san hijrate
shahe arab,
Phir madeena mein huwa ailan e aam zuhar ke
waqt aayein saare khaso aam,
Is khabar se shor barpa ho gaya kucha wa bazar
mein gul sa macha,

Aaj hai maula ki dukhtar ka nikah aaj hai us
nek akhtar ka nikah,
Aaj hai us pak wa sachchi ka nikah aaj hai be
maa'n ki bachhi ka nikah,
Khair se jab waqt aaya zuhar ka masjide nabwi
mein majma ho gaya,
Ek janib hai Abu bakr wa Umar ek taraf
Usman bhi hain jalwagar,
Har taraf as'haab aur ansar hain darmiyan
mein Ahmade mukhtar hain,
Samne nausha Ali murtaza haidare karrar
shahe la fata,
Aaj goya arsh aya hai utar ya ke qudsi aa gaye
hai farsh par,
Jama jab ye sara majma ho gaya Syeddul
Kaunain ne khutba pada,
Jab huye khutbe se farig Mustafa aqad Zahra
ka Ali se kar diya,
400 misqaal chandi mehar tha wazan jis ka
150 tola huwa,
Baad mein khurme lutaye la kalaam maasiwa
iske na tha koi ta'am,
Un ke haq mein phir dua e khair ki aur har ek
ne mubarakbad di,
Ghar se rukhsat jis gadi Zahra huyi walida ki
yaad mein rone lagi,
Di taslli Ahmade mukhtaar ne aur farmaya

shahe abrar ne,
Fatima har tarah se baala ho tum maika wa susral mein aala ho tum,
Baap tera hai imaamul ambiya aur shauhar auliya ke peshwa!
Maahe zilhijja mein jab rukhsat huyi tab Ali ke ghar mein ek dawat huyi,
Jisme thi 10 ser jau ki rotiya kuchh panir aur thode khurme be guman,
Is ziyafat ka walima naam hai aur ye dawat sunnate islam hai,
Sab ko inki raah chalna chahiye aur buri rasmon se bachna chahiye.

Jahez

Fatima zahra ka jis din aqad tha sun lo unke sath kya kya naqad tha
Ek chadar 17 paiwand ki Mustafa ne apni dukhtar ko jo di
Ek toshak jiska chamda ka gilaaf ek takiya ek aisa hi lihaaf
Jis ke andar oon na resham ruyi balki usmein chhaal khurme ki bhari
Ek chakki pisne ke waste ek mashkiza tha paani ke liye ek lakdi ka piyala sath mein naqri kangan ki jodi hath mein aur gale mein har

hathi daant ka ek joda bhi khadao ka diya
Shahezadi syeddul kaunain ki be sawari hi Ali
ke ghar gayi
Waste jin ke bane donon jahan unke ghar thi
sidhi sadi shadiyan us jaheze paak par lakho
salam sahibe laulak par lakho salam.

Shahezadi e kaunain radiallahu ta'ala anha ki zindagi

Aayi jab khatoon e jannat apne ghar pad gaye
sab kam unki zaat par,
Kaam se kapde bhi kale pad gaye hath mein
chakki se chhale pad gaye,
Di khabar zahra ko asadullah ne baantey hai
qaidi rasoolullah ne,
Ek laundi bhi agar humko mile is musibat se
tumhein rahat mile,
Sun ke zahra aayi siddiqa ke ghar taaki dekhe
hath ke chhale pidar,
Par na the daulat kada mein shahe deen walida
se arz karke aa gayi,
Ghar mein jab aaye habibe kibriya walida ne
majra saara kaha,
Fatima chhale dikhane aayi thi ghar ki taklifein
sunane aayi thi,
Aapko ghar mein na paya shaahe deen mujh se

sab dukh dard apna keh gayi,
Ek khadim aap agar unko bhi dein chakki aur chulhe ke wo dukh se bachein,
Shab ko aaye mustafa zahra ke ghar aur kaha dukhtar se aey jaane pidar,
Hain ye khadim un yatimon ke liye baap jinke jung mein mare gaye,
Tum pe saaya hai rasoolullah ka aasra rakho faqat Allah ka,
Hum tumhein tasbih ek aisi batayein aap jis se khadimon ko bhul jaye,
Awwalan SubhanAllah 33 baar ho aur phir alhumdullilah itni hi pado,
Aur 34 baar ho takbir bhi taaki 100 ho jayein ye mil kar sabhi,
Padh liya karna ise har subah wa sham wird mein rakhna ise apne mudaam, khuld ki mukhtaar raazi ho gayi sun ke ye guftaar khush khush ho gayi,
Saalik unki raah jo koi chale deen wa duniya ki musibat se bache.

Hidayat (1)

Nikah ke baad kabhi shauhar beewi mein na ittefaqi ho jaati hai jiski wajah se shauhar aurat ki soorat se bezaar hota hai aur aurat shauhar ke naam se ghabrati

hai jismein kabhi to qusoor aurat ka hota hai kabhi mard ka. Mard to dusra nikah kar leta hai aur apni zindagi aaram se guzarta hai magar bechari aurat hi nahin balki uske maike walo tak ki zindagi talkh ho jaati hai jiska din raat tajurba ho raha hai. Ladki wale ro rahe hain kabhi mard gayab ya deewana pagal ho jata hai jiski talaaq ka shar'an aetbar nahin ab aurat bebas hai ghair muslim qaumein musalmanon par ta'ana deti hain ke islam mein auraton par zulm aur mardon ko beja aazadi hai iska ilaaj auraton ne to ye socha ke wo mard se talaaq hasil karne ke liye murtad hone lagi yaani kuchh roz ke liye isai ya aariya waghairah ban gayi phir dobara islam lakar dusre nikah mein chali gayi ye ilaaj khatarnak hai aur ghalat bhi kyun ke is mein muslim qaum ke daman par nihayat badnuma dhabba lagta hai aur bahut si auratein phir islam mein wapas nahin aayi jiski misalein mere samne maujood hain. Neez aurat ka be imaan ban jane se pehla nikah tootata bhi nahin balki qaaim rehta hai baaz leaderane qaum ne iska ye ilaaj socha ke faskhe nikah ka qanoon banwa diya lekin is qanoon se bhi shar'an nikah nahin tootata talaq shauhar de tab hi ho sakta hai baaz aqalmand logon ne ye tadbeer sochi ke bade bade mehar bandhwaye 50,000 ek lakh rupya ya apni ladkiyon ke naam dulha se makaan ya jaaydad likhwayi magar ye ilaaj bhi mufid sabit na hua kyun ke itne bade mehar ke wasool karne ke liye aurat ke paas

kaafi rupya chahiye aur bahut dafa aisa hua ke muqaddama chala, shauhar ne ada e mehar ke jhoote gawah khade kar diye ke maine mehar de diya hai ya usne maaf kar diya hai. Iski bhi misalein maujood hain to phir makaan ya thodi zameen ki parwah nahin karta agar wo makaan chhod baithe to kya aurat makaan chaategi, aise hi agar shauhar se kuchh maahwar tankhwah likhwa li to awwalan to wasool karna mushkil agar shauhar gayab ho gaya ya wo gharib aadmi hai to kis tarah ada kare aur agar tankhwah milti bhi rahi to jawani ki umr kyun kar guzare. Doston! Ye saare ilaaj ghalat hain iska sirf ek ilaaj hai wo ye ke nikah ke waqt ka bay naama shauhar se likhwa liya jaye bay naama ye hai ke ek tahreer likhi jaye jismein shauhar ki taraf se likha ho ke agar main lapata ho jao ya is beewi ki maujoodgi mein dusra nikah karke is par zulm karu ya iske huqooq e shara'i ada na karu waghairah waghairah to is aurat ko talaq e baaena lene ka haq hai lekin ye tahreer nikah ke ijaab wa qabool ke baad karayi jaye ya nikah khwan qazi ijaab to mard ki taraf se kare aur aur aurat is shart par qabool kare ke mujhko fulan fulan soorat mein talaaq lene ka haq hoga aur mukhtaar phir insha Allah shauhar kisi qism ki badsulooki na kar sakega aur agar kare to aurat khud talaaq lekar mard se aazad ho sakegi ismein shar'an kuchh harj nahin aur ye ilaaj bahut mufid sabit hua isse ye maqsad nahin hai ke musalmanon ke ghar

bigdein balki main ye chahta hoon ke bigadne se bachein, mard is khauf se auraton ke sath badsulooki karne se baaz rahein.

Hidayat (2)

Punjab aur kathiyawad mein talaaq ka bahut riwaaj hai mamooli si baaton par teen talaqein de dete hain aur hindu muharriron se talaq naama likhwate hain jo islami masael se bilkul jahil hain phir baad mein afsos kar mufti sahab ke paas rote huye aate hain ke maulvi sahab khuda ke liye koi soorat nikalo ke meri beewi phir nikah mein aa jaye main choonke fatwon ka kaam karta hoon isliye mujhe in waqiyat se bahut sabiqa padta rehta hai. Phir bahana ye batate hain ke ghusse mein aisa ho gaya. Doston! Talaaq ghusse mein hi di jaati hai khushi mein kaun deta hai phir ye heela karte hain ke wahabiyon se masla likhwate hain ke ek dam teen talaqein ek talaaq hoti hai ismein rujoo jaaiz hai. Doston! Ye heela bahana bilkul bekar hai agar tum wahabi kya isai, aariya se bhi likhwa lao ke talaaq na huyi kya isse shara'i hukm badal jayega hargiz nahin iski tehqiq ke talaqein ek hoti hain ya nahin humare fatawa mein dekho jismein is mas'ale ki poori tehqiq kar di gayi hai aur muslim shareef ki hadees se jo dhoka diya jata hai usko bhi saaf kar diya gaya hai.
Lihaza mera mashwara ye hai ke awwal to talaaq ka

naam hi na lo ye bahut buri cheez hai.
Agar aisa karna hi ho to sirf ek talaaq do taaki agar baad ko aur dobara nikah ki gunjaish rahe aur humesha talaaq naama musalman waqif kaar muharrir ya kisi aalim e deen ki raay se likhwao.

Fasl (3): Nikah ke baad ki rasmein

Murawwaja rasmein :

Shadi ke baad bhi mukhtalif qism ki rasmein qarib qarib har jagah maujood hain lekin nikah ke baad ki rasmon mein up ka ilaqa sab mulkon se aage badha hua hai. Up mein teen tarah ki rasmein jaari hain ek chauthi, dusri kangna aur sehra kholne ki rasm aur teesri kheer ki rasm. Chauthi ko ye hota hai ke rukhsat ke dusre din dulhan ke maike se 30 ya 40 aadmi ya kuchh kamobesh chauthi lautane ke liye dulha ke ghar jate hain jahan unki pur takalluf dawat hoti hai khana khakar meethe chawalon ke thaal mein apni haisiyat se zyada rupya rakhte hain ye rupya bhi dulhan walo ki taraf se chanda hokar ba taure nyota jama hota hai baaz jagah us waqt thaal mein 100 ya 200 ya kuchh zyada rupye daale jate hain phir ladki ko apne humrah le aate hain 4the din dulha ki taraf se kuchh auratein aur kuchh mard dulhan ke maike jaate hain apne sath sabz tarkariyan aaloo, baigan waghairah aur kuchh mithai

jismein laddoo zaruri ho le jate hain, vahan ki tawazo khatir ke liye patli patli kheer taiyar hoti hai, ek tooti kursi par kheer ki thaali bhari huyi rakh kar upar se safed chadar daal dete hain dulha ko baithne ke liye wo kursi pesh ki jaati hai dulha miyan be khabar us par baithata hai baithate hi tamam kapde kheer mein kharab ho jaate hain aur hansi udti hai phir dulhan wale dulha walo ke kapde aur munh khub achhi tarah kharab karne ki koshish karte hain wo apna bachao karte hain ismein khub dil lagi rehti hai jab is shaitani rasm se najaat huyi tab khana khilaya baad namaze zuhar ek chauki par dulhan dulha aamne samne baithe wo laddoo jo dulha ki taraf se laaye gaye hain aas paas phenkwaye gaye yaani dulha ne dulhan ki taraf fenka aur dulhan ne dulha ki taraf, jab 7 chakkar poore ho gaye tab wo toofane badtameezi barpa hota hai ke shaitan bhi dum daba kar bhaag jaaye, wo tarkariyan aur aaloo, shalgam, baigan waghairah jo dulha wale sath laye the ab unke do hisse kiye jaate hain ek hissa dulha walo ka aur dusra hissa dulhan walo ka phir ek dusre ko usse maar lagate hain iske baad jo aur taraqqi hoti hai wo bayan ke qabil nahin ye to chauthi huyi ab aage chaliye jab dulhan ko wapas susral le gaye tab kangna kholne ki rasm ada huyi wo is tarah ke dulhan se kangna khulwaya gaya udher se dulha ne uski ganthe sakht kar rakhi hain idher se dulhan ki poori koshish hai ke usko khol daale jab ye ba mushkil tamam khola

ja chuka tab aapas mein ek dusre par paani phenka aur ismein bada har wo maana jata hai jo kisi sharif aadmi ko dhoke se bulakar usko bhigo de aur jab wo khafa ho to udher se khushi mein taaliyan bajein. Sehra kholne ki ye rasm hai ke jab sehra khola gaya to kisi qarib ke dariya mein aur agar dariya maujood na ho to kisi taalab mein agar taalab na ho to kisi ghair aabad kunwein mein daal diya jaye magar ye sehra agar daal ne ke liye auratein jayein to gaati bajati huyi aur wapas ho to gaati bajati huyi aur agar mard jakar dalein to padhe likhe to aise hi phenk aate hain aur jahil log dariya ko salam kar ke usmein daalte hain phir kuchh meethe chawal paka kar khwaza khizr ki fatiha niyaz hoti hai lijiye janab aaj in rasmon ne pichha chhoda.

In rasmon ki kharabiyan

Ye rasmein saari hindu'ani hain jismein auraton mardon ka ikhtelaat yaani mel jol hai ye bhi haraam aur kheer aur tarkariyan ki barbadi hai ye bhi haraam hai musalmanon ke kapde kharab karke unko taklif pahunchani ye bhi haraam. Phir chauthi mein ek dusre ki marammat karna iza dena ye bhi haraam ke ismein dil shikni bhi hai aur sar shikni bhi, dariya ko aur paani ko salam karna ye bhi haraam balki mushrikon ka kaam hai, gaana bajana ye bhi haraam hai.

Inki islah:

in rasmon ki islah ye hai ke az awwal ta aakhir ye tamam rasmein bilkul band kar di jayein. Baaz jagah ye bhi riwaaj hai ke dulhan susral mein kaam nahin karti aur jab pehla kaam karti hai to usse puriyan pakwa kar taqsim karayi jaati hain ye bhi bilkul fuzool hai isse koi fayda nahin agar us waqt barkat ke liye uske hath ka pehla khana pakwa kar Huzoor Ghause Paak radiallaho ta'ala anhu ki fatiha kar di jaaye taaki barkat rahe to bahut hi achha hai.

Zaruri hidayat:

Susral ki ladaiyan chand wajah se hoti hain kabhi to dulhan tez zaban aur gustakh hoti hai, saas nanad ko sakht jawab deti hai isliye ladai hoti hai, kabhi shauhar ki cheezon ko haqeer jaanti hai aur vahan apne maike ki badai karti rehti hai ke mere baap ke ghar ye tha wo tha, kabhi nandein dulhan ke maa'n baap ko uski maujoodgi mein bura bhala kehti hain jisko wo bardasht nahin kar sakti, kabhi susral ke kaam se ji churati hai kyun ke maike mein kaam karne ki aadat na thi, kabhi maike bhejne par jhagda hota hai ke dulhan kehti hai ke main maike jaungi susral wale nahin bhejte phir dulhan apni taklifein apne maike walo se jakar kehti hai to wo uski taraf se ladai karte hain ye aisi aag lagti hai ke bujhaye nahin bujhti, kabhi

saas nandein bila wajah dulhan par badgumani karti hain ke humari dulhan cheezon ki chori kar maike pahunchati hai ye wo shikayat hain jinki wajah se humare yahan khana jungiyan rehti hain aur in shikayat ki buniyad ye hai ke ek dusre ke huqooq se be khabar hain dulhan ko nahin maloom ke mujh par shauhar aur saas ke kya haq hain aur saas aur shauhar ko nahin khabar ke hum par dulhan ke kya haq hain. Saason aur shauharon ko ye khyaal chahiye ke nayi dulhan ek qism ki chidiya hai jo abhi abhi qafas (pinjare) mein phansi hai to phad phadati bhi hai aur bhaag ne ki bhi koshish karti hai magar shikari aur paalne wala usko khane peene ka lalach dekar ke behlata aur uske dil lagane ki koshish karta hai phir aahista aahista uska dil lag jaata hai isi tarah saas, nandon aur shauharon ko chahiye ke uske sath aisa achha bartao karein ke wo jald un se hil mil jaye. Doston! Chaar din tauqir ke bhi bhaari hote hain aur khyaal rakho ke ladki sab kuchh sun sakti hai magar apne maa'n baap bhai behan ki burai nahin sun sakti uske samne uske maa'n baap ko hargiz bura na kaho. Dekho abu jehal ka farzand Akrama radiallaho ta'ala anhu jab imaan laaye to Huzoor sallallaho alaihi wasallam ne sahaba e kiraam ko hukm diya ke Akrama ke samne koi bhi unke baap abu jehal ko bura na kahe. *(madarijunnubuwat)*

Ye kyun tha sirf isliye ke har shakhs ki fitri aadat hai

ke apne maa'n baap ki burai na sun sakein. Agar ladki ko kisi kaam kaaj mein mahaarat na ho to aahistagi se sikha lein gharz ke uske sath wo sulook kare jo apni aulad se karte hain ya apni beti ke liye hum khud chahte hain wo bhi to kisi ki bachhi hai jo cheez apni bachhi ke liye gawara na karo wo dusre ki bachhi se bhi gawara na karo aur kisi par bila wajah badgumani karna haraam hai is badgumani ne sadaha gharon tabah kar daala. Dulhanon ko chahiye ke iska khyaal rakhein ke zaban e sheerin se milk geeri hoti hai narm zaban se insaan janwaron ko qabze mein kar leta hai ye saas nandein to phir insaan hain. Khyaal rakho ke qudrat ne pakadne ke liye do hath, chalne ke liye do paanv, dekhne ke liye do aankhein aur sunne ke liye do kaan diye magar bolne ke liye zaban sirf ek hi di jiska maqsad sirf ye hai ke bolo kam magar kaam zyada karo agar tum apne maa'n baap ki badai sabko jatlaati phiro to bekar hai, lutf to jab hai ke tumhari raftaar guftaar, khush khalqi, kaam dhanda, achhe akhlaq aise hon ke saas nanad aur shauhar ya ke har dekhne wala tum ko dekh kar tumhare maa'n baap ki tarif karein ke dekho to ladki ko kaisi umda talim tartib di. Susral mein kaisi hi ladai ho jaye to sabr se kaam lo kuchh dinon mein ye saas susar nandein aur shauhar sab tumhari marzi par chalenge. Hum ne wo layaq sharif ladkiyan bhi dekhi hain jinhone susral mein pehle kuchh dushwari uthayi phir apne apne susral walo ko

aisa garweeda bana liya ke unhone saare ke saare ikhtiyar dulhan ko de diye aur hakne lage ke beti ghar baar tu jaane humko to do waqt jo tera ji chahe paka kar de diya karo aur khyaal rahe ke tumhare shauhar ki raza mein Allah ta'ala aur rasoolullah sallallaho alaihi wasallam ki razamandi hai. Huzoor sallallaho alaihi wasallam ne farmaya ke agar khuda ke siwa kisi ko sajda karna jaaiz hota to auraton ko hukm deta ke wo apne shauhar ko sajda karein aur aey shauharon! Tum yaad rakho ke dunya mein insaan ke chaar baap hote hain ek to nisbati baap, dusre apna sasur, teesre apna ustad, chauthe apna peer agar tum ne apne sasur ko bura kaha to samajh lo ke apne baap ko bura kaha. Huzoor alaihissalam ne farmaya hai bahut kamyab shakhs wo hai jiski beewi bachhe usse raazi ho. Khyaal rakho ke tumhari beewi ne sirf tumhari wajah se apne saare maike ko chhoda balki baaz sooraton mein des chhod kar tumhare sath pardesi bani agar tum bhi usko aankhein dikhao to wo kiski hokar rahe tumhare zimme maa'n baap, bhai behan, beewi bachhe sab ke haq hain kisi ke haq ke ada karne mein ghaflat na karo aur koshish karo ke dunya se bandon ke haq ka bojh apne par na le jao. Khuda ke to hum sab gunahgar hai magar makhlooq ke gunahgar na banein, haq ta'ala mere in toote phoote lafzon mein taasir de aur musalmanon ke gharon mein ittefaq paida farmaye aur jo koi is risale se fayda uthaye wo mujh faqeer ke liye

dua e maghfirat aur husne khatima kare.
Do baatein aur bhi yaad rakho ek to ye ke jaisa tum apne maa'n baap se sulook karoge waisa hi tumhari aulad tumhare sath sulook karegi, jaisa ke tum dusre ki aulad ke sath sulook karoge waisa hi dusre tumhare aulad se sulook karenge yaani agar tum apne saas sasur ko gaaliyan doge to tumhare damad tum ko gaaliyan denge.

Dusre ye ke hadees shareef mein hai ke qarabatdaron se nek sulook karne se umr aur maal badhte hain musalmanon ko chahiye ke nabiye karim sallallaho alaihi wasallam ki zindagi e paak maloom karne ke liye huzoor e paak ki swaneh umri padhein jinse pata lage ke ahle qarabat ke sath kaisa bartao karna chahiye.

Baab (5): Muharram, Shabe Baraat, Eid, Baqar Eid ki rasmein

Murawwaja rasmein:

Humare mulkon mein in mubarak mahinon mein hasb e zail rasmein hoti hain:
Muharram ke pehle 10 din aur khaas kar 10wi muharram yaani aashura ka din khel kood, tamasha aur melon ka zamana samjha gaya hai. Kathiyawad mein is zamane mein tajiyadari ke sath kutte, bandar ki si sooratein banakar musalman tajiyon ke aage koodte huye nikalte hain aur sabeelon ki khub zebaesh karte hain aur sharabein pi pi kar chaukaron mein khade hokar maatam ke bahane se koodte hain aur up mein musalman in 10 dinon mein barabar rafziyon ki majlison mein marsiye sunne aur mithae lene pahunch jate hain. Phir 8wi tarikh ko alam aur 9wi tarikh ko tajiyon ki gasht aur 10wi ko tajiyon ka juloos khud bhi nikaalte hain aur rafziyon ke tajiyon ke juloos mein bhi shirkat karte hain. Baaz jahil log maatam bhi karte huye jate hain phir 12wi muharram ko tajiyon ka teeja aur 20 safar ko tajiyon ka 40wa nikala jaata hai jismein chand tarah ke juloos nikaalte hain. Safar ke aakhiri budh (wednesday) ko musalmanon ke ghar puriyan pakayi jaati hain, khushiyan manayi jaati hai aur kathiyawad mein log asr ke baad sawab ki niyyat se

jungle mein tafreeh karne jaate hain aur up mein baaz jagah is din purani mitti ke bartan phod kar naye kharidte hain ye tamam baatein isliye hoti hain ke musalmanon mein mashhoor ye hai ke aakhiri chahaar shamba (wednesday) ko Nabiye karim sallallaho alaihi wasallam ne ghusl e sehat farmaya aur tafreeh ke liye madeena munawwara se bahar tashreef le gaye the. Rabiul awwal mein aam musalman mahfil e meelad shareef ki majlisein karte hain jinmein huzoore anwar sallallaho alaihi wasallam ki paidaish e paak ka zikr aur qiyaam, na'at khwani wa durood shareef ki kasrat hoti hai aur 12wi rabiul awwal ko juloos nikala jata hai aur rabiul aakhir shareef mein 11wi shareef Huzoor Ghause Paak radiallaho ta'ala anhu ki majlisein karte hain jismein Huzoor Ghause Paak ke halat padh kar samaen ko sunate hain aur baad fatiha taqsim sheerini karte hain ya musalmanon ko khana khilate hain magar is zamane ke muslim numa murtadin yaani deobandi, wahabi in paak majlison ko bid'at keh kar rokte hain chunanche punjab ke aksar ilaqe mein ye rasmein bilkul band kar di gayi hain.

Rajab mein 27 tarikh ko musalman eid merajunnabi ki taqreeb mein jalse karte hain jisko rajabi shareef kehte hain usey kuffar rokte hain shabe baraat yaani 15wi sha'aban ko musalman bachhe is qadr aatishbazi chalate hain ke rasta chalna mushkil hota hai aur bahut

jagah usse aag lag jati hai.

Ramzan shareef mein baaz be ghairat musalman rozadaron ke samne aur sare bazar khate peete hain balki roti ki dukanon mein bhi parda daal kar khana khate hain, eid aur baqar eid ke din eid ki namaz padh kar saara din khel kood mein guzarte hain aur shaharon mein in dinon mein eid, baqar eid ki khushi mein cinema ke 4-4 show hote hain, cinema haal musalmanon se khacha khach bhare rehte hain aur jinki nayi shadi ho wo pehli eid zarur susral mein karte hain aur jin ladkiyon ki mangni ho gayi hai unke ghar se dulhan ke ghar jode jana zaruri hai.

In rasmon ki kharabiyan

Muharram ka mahina nihayat mubarak mahina hai khaas kar aashura ka din bahut hi mubarak hai ke 10wi muharram jumu'ah ke din Hazrat Nooh alaihissalam kashti se zameen par tashreef laaye aur isi tarikh aur isi din hazrat moosa alaihissalam ne firaun se najaat paayi aur firaun garq hua isi din aur isi tarikh mein sayyadushshuhda imaam husain radiallaho ta'ala anhu ne karbala ke maidan mein shahadat paayi aur isi jumu'ah ka din aur ghaaliban 10wi muharram ko qiyamat aayegi garz ke jumu'ah ka din aur 10wi muharram bahut mubarak din hai. Islam mein sabse

pehle sirf aashura ka roza farz hua phir ramzan shareef ke rozon se us roze ki farziyat to mansookh ho gayi magar us din ka roza ab bhi sunnat hai lihaza un dinon mein jis tarah nek kaam karne ka sawab zyada hai usi tarah gunah karne ka azaab bhi zyada. Taziyadari aur alam nikaalna, koodna, nachna ye wo kaam hain jo yazeedi logon ne kiye the ke imaam husain wa deegar shuhda e karbala radiallaho ta'ala anhum ajmaen ke sar nezon par rakh kar unke aage koodte, nachte, khushiyan manate huye karbala se koofa aur koofa se damishq yazeed paleed ke paas le gaye baaqi ahle bayt ne na kabhi tajiyadari ki aur na alam nikale, na seene koote, na maatam kiye lihaza aey musalmanon un mubarak dinon mein ye kaam hargiz na karo warna sakht gunahgar hoge khud bhi un julooson aur maatam mein shareek na ho aur apne bacchon, beewiyon aur doston ko bhi roko. Rafziyon ki majlis mein hargiz shirkat na karo balki khud apni sunniyon ki majlisein karo jismein shahadat ke sachhe waqiyat bayan ho. Aakhiri chahar shamba (wednesday) maahe safar ke muta'alliq jo riwayat mashhoor hai ke Huzoor alaihissalam ne is tarikh mein ghusl e sehat farmaya wo mehaz ghalat hai 27 safar ko marz shareef yaani dard e sar aur bukhar shuru hua aur 12wi rabiul awwal do shamba (monday) ke din wafat ho gayi darmiyan mein sehat na huyi, fatiha aur qur'an khwani jab bhi karo harj nahin magar gharhe, bartan phodna maal ko

barbad karna hai jo haraam hai. Rabiul awwal mein mahfile meelad shareef aur rabiussani mein majlise 11wi shareef bahut majlisein hain inko band karna bahut nadani hain. Tafseer ruhul bayan mein hai ke mahfile meelad shareef ki barkat saal bhar tak ghar mein rehti hai iske liye humari kitab "Ja Al Haq" dekho. In majlison ki wajah se musalmanon ko nasihat karne ka mauqa mil jata hai aur musalmanon mein Huzoor alaihissalam ki muhabbat paida hoti hai jo imaan ki buniyad hai bukhari shareef mein hai ke abu laheb ne huzoor alaihissalatu wassalam ke paida hone ki khushi mein apni laundi sobiya ko aazad kiya tha uske marne ke baad usko kisi ne khwab mein dekha puchha tera haal kya hai? Kaha haal to bahut kharab hai magar peer (monday) ke din azaab mein kami ho jaati hai kyun ke main ne huzoor alaihissalatu wassalam ke paida hone ki khushi ki thi. Jab kafir abu laheb ko huzoor alaihissalatu wassalam ki paidaish ki khushi ka kuchh na kuchh fayda mil gaya to musalman agar uski khushi manaye to zarur sawab payega lekin ye khyaal rahe ke jawan aurat ki aawaz ka ghair mardon se parda hai. Isi tarah rabiul awwal mein juloos nikaalna bahut mubarak kaam hai jab Huzoor alaihissalam madeena munawwara mein hijrat karke tashreef laaye to madeena paak ke jawan wa bachhe vahan ke bazaron, kuchon aur galiyon mein ya rasoolullah ke naare lagate phirte the aur juloos nikale

gaye the. *(muslim)*
Aur is juloos ke zariye se wo kuffar aur dusri qaumein bhi huzoor sallallaho alaihi wasallam ke mubarak halat sun lengi jo islami jalson mein nahin aate unke dilon mein islam ki haibat aur bani e islam alaihissalam ki izzat paida hogi magar juloos ke aage baaja waghairah ka hona ya sath mein auraton ka jana haraam hai.

Rajab shareef :
Is mahine ki 22 tarikh ko UP mein kunde hote hain yaani naye kunde mangaye jate hain aur sawa paav maida, sawa paav shakar, sawa paaw ghi ki puriyan banakar Hazrat Imaam Ja'afar Sadiq radiallaho ta'ala anhu ki fatiha karte hain is rasm mein sirf do kharabiyan paida kar di gayi hain ek to ye ke fatiha dilane walo ka aqeeda ye ho gaya hai agar fatiha ke awwal lakdi wale ka qissa na padha jaye to fatiha na hogi aur ye puriyan ghar se bahar nahin ja sakti aur baghair naye kunde ke ye fatiha nahin ho sakti ye saare khyaal ghalat hain fatiha kunde par aur har bartan mein ho jayegi agar sirf zyada safai ke liye naye kunde manga lein to harj nahin. Dusri fatiha ke khanon ki tarah usko bhi bahar bheja ja sakta hai. Rajabi shareef bhi haqeeqat mein huzoor sallallaho alaihi wasallam ki meraj ki khushi hai ismein koi harj nahin magar ismein bhi jawan auraton ko gazalein buland aawaz se padhna

ke jis se bahar aawaz pahunche haraam hai.

Shabe baraat :

Shabe baraat ki raat bahut mubarak hai is raat mein saal bhar mein hone wale saare intezamaat firishton ke sipurd kar diye jate hain ke is saal mein fulan fulan ki maut hai, fulan fulan jagah itna paani barsaya jayega, fulan ko maaldar aur fulan ko gharib banaya jayega aur jo is raat mein ibadat karte hain unko azaabe ilaahi se chhutkara yaani rihayi milti hai isliye is raat ka naam shabe baraat, arabi mein baraat ke maani rihayi aur chhutkara hain yaani ye raat rihayi ki raat hai.
Qur'an karim farmata hai:

> "Ismein baa'nt diya jata hai har hikmat wala kaam". *(surah dukhaan aayat 4)*

Is raat ko zam zam ke kunwein mein paani badhaya jata hai, is raat haq ta'ala ki rehmatein bahut zyada utarti hai. *(tafseer ruhul bayan surah dukhaan)*

Is raat ko gunah mein guzaarna badi mehroomi ki baat hai, aatishbazi ke muta'alliq mashhoor ye hai ke namrood badshah ne ijaad ki jab ke usne Hazrat Ibrahim alaihissalam ko aag mein daala aur aag gulzar ho gayi to uske aadmiyon ne aag ke anaar bhar kar unmein aag laga kar hazrat khalilullah alaihissalam ki taraf phenke. Kathiyawad mein hindu log holi aur

deewali ke mauqe par aatishbazi chalate hain hindustan mein ye rasm musalmanon ne hinduo se sikhi magar afsos ke hindu to isko chhod chuke hai magar musalmanon ke lakhon rupye saalana is rasm mein barbad ho jate hain aur har saal khabarein aati hain ke fulan jagah itne ghar aatishbazi se jal gaye aur itne aadmi jal kar mar gaye. Ismein jaan ka khatra aur maal ki barbadi, makanon mein aag lagne ka andesha hai, apne maal mein apne hath se aag lagana aur phir khuda e ta'ala ki nafarmani ka wabaal sar par daalna hai. Khuda ke liye is behuda aur haraam kaam se bacho, apne bachhon aur qarabatdaron ko roko jahan aawara bachhe ye khel khel rahe ho vahan tamasha dekhne ke liye bhi na jao. Aatishbazi banana, iska bechna, iska kharidna aur kharidwana, iska chalana ya chalwana sab haraam hai.

Ramzan shareef :

Ramzan shareef mein din ko sabke samne khana peena sakht gunah aur behayai hai pehle zamane mein hindu aur dusre kuffar bhi ramzan mein bazaron mein khane peene se bachte the ke ye musalmanon ke rozon ka zamana hai magar jab musalmanon ne khud hi is mahine ka adab chhod diya to dusron ki shikayat kya hai.

Eid, Baqar Eid :

Eid, Baqar Eid bhi ibadat ke din hain unmein bhi musalman gunah aur behayai karte hain agar musalman qaum hisab lagaye to hindustan mein hazarha rupya rozana cinemas, theaters aur dusri ayyashi mein kharch ho raha hai agar qaum ka ye rupya bach jaye aur kisi qaumi kaam mein kharch ho to qaum ke gharib log pal jayein aur musalmanon ke din badal jayein gharz ke un dinon mein ye kaam sakht gunah hain.

In dinon mein islami rasmein

In mahinon mein kya kaam karna chahiye ye to hum insha Allah is kitab ke aakhir mein arz karenge kuchh zaruri baatein yahan batate hain. Muharram ki 10wi tarikh ko haleem (khichda) pakana bahut behtar hai kyun ke jab hazrat nooh alaihissalam is din apni kashti se zameen par aaye to koi ghalla na raha tha kashti walo ke paas jo kuchh ghalle ke daane the wo sab mila kar pakaye gaye. *(tafseer ruhul bayan para 12 aayat qissa nooh)*
Aur hadees shareef mein aaya hai ke "Jo koi aashura ke din apne ghar khane mein wus'at kare yaani khub pakaye aur khilaye to saal bhar uske ghar mein barkat rahegi. (shaami)
Aur khichda (haleem) mein har khana padta hai lihaza ummid hai ke har khane mein saal bhar tak barkat

rahegi. Sadqa wa khairat kare, apne ghar aur muhalle mein zikre shahadat Imaam Husain radiallaho ta'ala anhu ki majlis kare jismein agar rona aaye to aansuo se roye, kapde phadna, munh pitna, sog karna haraam hai. Rafziyon ki majlison mein hargiz na jao ke vahan tabarra hota hai yaani sahaba e kiraam ko gaaliyan dete hain. Rabiul awwal mein mahina bhar tak jab chaho mahfil e meelad shareef karo magar iske padhne wale ya to mard ho ya chhoti ladkiyan aur agar ladkiyan ya auratein padhein to itni nichi aawaz se riwayatein padhein ke unki aawaz bahar na jaye aur mehfil e meelad shareef mein roza, namaz aur parde waghairah ke ahkaam bhi sunaye jayein taaki na'at shareef ke sath ahkaam e islam ki bhi tablig ho aur jis qadr khushi manao, attar malo, gulab chhidko, haar phool daalo bahut sawab hai. Huzoor alaihissalam ki paidaish Allah ki rehmat hai aur Allah ki rehmat par khushi manana qur'an e karim ka hukm hai qur'an shareef farmata hai:

> "Tum farmao Allah hi ke fazl aur usi ki rehmat aur usi par chahiye ke khushi karein".
>
> *(surah yunus aayat 58)*

Balki har khushi wa gham ke mauqe par meelad shareef karo, shadi byaah, maut, bimari har waqt unke geet gao kyun ke:

unke nisar koi kaise hi ranj mein ho
jab yaad aa gaye hain sab gham bhula diye hain

Rajab ke mahine mein 22 tarikh ko kundon ki rasm bahut achhi aur barkat wali hai magar ismein se ye qaid nikaal do ke fatiha ki cheez bahar na jaye aur lakdi wale ka qissa zarur padha jaye.
Shabe baraat mein raat bhar jaago, qabron ki ziyarat karo, raat bhar nafil padho, halwe par fatiha padh kar khairat karo aur baaqi iske ahkaam aakhir mein likhe jayenge.
Ramzan shareef mein jo koi kisi uzr ki wajah se roza na rakhe wo bhi kisi ke samne na khaye piye. Chaar wajah se roza maaf hai aurat ko haiz ya nifaas aana, aisi bimari jis mein wo roza nuqsan kare, safar magar in sab sooraton mein qaza karni padegi.

27wi ramzan ghaaliban shabe qadr hai is raat ko ho sake to saari raat ko jaag kar ibadat karo warna sehari kha kar phir na so'o, subah tak qur'an majeed aur nafil padho. Ramzan shareef mein har nek kaam ka sawab 70 guna milta hai isliye poora maah e ramzan qur'an majeed tilawat aur nawafil padhne aur sadqa wa khairat mein guzaar do

Eid ke din achhe kapde pahanna, ghusl karna, khushbu malna sunnat hai, ek dusre ko mubarakbad do, agar tumhare paas 56 rupye naqad (cash) ya is qimat ka koi tijarati maal ya 52.5 tole chandi ya 7.5 tole sona hai aur qarz waghairah nahin hai to apni taraf

se apne chhote bachhon ki taraf se fitra ada karo, fitra khwah ramzan mein de do ya eid ki namaz se pehle eid ke din de do, fitra ek shakhs ki taraf se 175 rupye athanni bhar gehu ya is se duguna jau ya uski qimat ka baajra, chawal waghairah hai phir kuchh khurme khakar eidgah ko jao, raste mein aahista aahista takbeer kehte jao ek raste se wapas aao dusre raste se.

Baqar eid ke din ye kaam karo: ghusl karna, kapde badalna, khushbu lagana magar is din baghair kuchh khaye eidgah ko jao, raste mein buland aawaz se takbeer kehte huye jao aur agar tumhare paas itna maal hai jo fitre ke liye bayan kiya gaya to baad namaz ke apni taraf se qurbani kar do. Yaad rakho ke saal bhar mein 5 din roza rakhna mana hai ek eidul fitr ka aur chaar din baqar eid ke yaani 10wi, 11wi, 12wi, 13wi baaqi ahkaam ke liye bahare shariyat dekho. Fuzool kharchiyon ko band karo aur isse jo paisa bache usse apne qarabatdaron aur muhalle walo, yateem khatoon aur deeni madarson ki madad karna chahiye yaqeen se jaano ke muslim qaum ki eid jab hi hogi jab saari qaum khushhaal, hunarmand aur parhezgar ho. Agar tum ne apne bachhon ko eid ke din kapdon se laad diya lekin tumhari muslim qaum ke gharib bachhe us din dar badar bheek mangte phire to samajh lo ke ye eid qaum ki nahin. Haq ta'ala muslim qaum ko sachhi eid naseeb farmaye aameen.

Baab (6): Naya fashion aur parda

Naye padhe likhe logon ne musalmanon ki maujooda pasti aur unki beemariyon ka ilaaj ye socha hai ke musalman angrezi chaal chalan mein apne aap ko fana kar daale is tarah ke mard to apni dadhiya mundwa dein, munchhe lambi karein, nekar (janghiya) coat patloon, hat (cap) istemal karein, namaz ko khairbad keh dein aur apne ko aisa zahir karein ki ye kisi angrez ke farzand hain aur auraton ko ghar se bahar nikalein, parda tod dein, apni beewiyon ko sath lekar bazaron, company, baaghon aur tafreehgahon mein ghoomte phire, raat ko begum ko lekar cinema jayein, balki college aur schoolon mein ladke ladkiyan ek sath baith kar taleem hasil karein, mard aur auratein mil kar tenis, hockey waghairah khelein. Ye bhoot in aqalmandon par aisa sawar hua hai ki jo unko samjhata hai uske ye dushman ho jaate hain usko mulla ya masjid ka lota ya purani type ka budhdha keh kar uska mazaq uda kar rakh dete hain. Akhbaron aur risalon mein barabar parda ke khilaf mazameen chhap rahe hain, qur'ani aayaton aur ahadeese shareefa ko kheench taan kar parda ke khilaf chaspa kiya ja raha hai mein to ab tak na samajh saka ki in harkaton se muslim qaum taraqqi kyunkar kar sakegi? Aur jin sahibon ne apne gharon mein paris aur london ka namoona paida kiya hai

unhone ab tak kitne mulk jeete aur unhone musalmanon ko apni zaat se kya fayde pahunchaye. Hum is baab ki do fasalein karte hain pehli fasl mein naye fashion ki kharabiyan aur dusri fasl mein pardon ke fayde aur be pardagi ke naqli aur aqali nuqsanaat bayan karenge. Haq ta'ala apne fazlon karam se qabool farmaye aur musalmanon ko amal ki taufeeq de.

Fasl (1): Naye fashion ki kharabiyan

Qur'an e kareem farmata hai,

> "Aey imaan walo! Islam mein poore poore dakhil ho jao". *(soorah baqra, aayat 208)*

Insaan ko qudrat ne do qism ke aaza diye hain ek zahiri aur doosre chhipe huye zahiri azw to soorat, chehra, aankh, naak, kaan waghairah hain aur chhipe huye azw dil, dimag, jigar waghairah. Musalman kaamil imaan wala jab ho sakta hai ke soorat mein bhi musalman ho aur dil se bhi yaani islam ka us par aisa rang chadhe ki soorat aur seerat donon ko rang de, dil mein Allah ta'ala aur rasoolullah sallallaho alaihi wasallam ki ita'at ka jazba mauzein maar raha ho, usmein imaan ki shama jal rahi ho aur soorat aisi ho jo Allah ke mehboob rasoolullah sallallaho alaihi wasallam ko pasand thi yaani musalman ki si agar dil mein imaan hai aur soorat bhagwan daas jaisi ho to samajh lo ki islam mein poore poore dakhil na huye, seerat bhi

achchi banao aur soorat bhi.
Ghaur se suno! Hazrat Mugeera bin shaiba jo ki sahabi e rasool hain ek baar unki munchhe kuchh barh gai thi huzoor sallallaho alaihi wasallam ne farmaya ki aey Mugeera! Tumhari munchhe barh gai kaat lo unhone khyaal kiya ki ghar jakar kainchi se kaat dunga magar sarkar ka farman hua ki humari miswak lo us par bade huye baal rakh kar chhuri se kaat do yaani itni bhi muhlat na di ki ghar jakar kainchi se kaatein nahi yahin kaat do jisse maloom hua ki badi munchhe huzoor alaihissalatu wassalam ko napasand thi. Dunya mein hazaron paigambar tashreef laaye magar kisi nabi ne na dadhi munda'e aur na munchhe rakhi lihaza dadhi fitrat yaani sunnate ambiya alaihimussalam hai.

> Hadees e paak mein hai 'dadhiyan badao aur munchhe past karo aur mushrekeen ki mukhalifat karo'.

Iske alawa bahut si naqli (riwayatein) daleelein di ja sakti hain magar humare naye taleem yafta log naqli dalael ke muqable aqali baaton ko zyada mante hain goya gulaab ke phool ke muqable mein gende ke phool unko zyada pyare hain isliye aqali baatein bhi arz karta hoon suno! Islami shakl aur islami libas mein itne fayde hain:
1) government ne hazaron mohkame bana diye hain railway, daak khana, police, fauj aur kachhari

waghairah aur har mohkame ke liye wardi (dress) alahida alahida muqarrar kar di ki agar laakhon aadmiyon mein kisi mehkame ka aadmi khada ho to saaf pahchan mein aa jata hai. Agar koi sarkari naukar apni duty ke waqt apni wardi (dress) mein na ho to us par jurmana hota hai agar baar baar kehne par na mane to barkhast (suspend) kar diya jata hai isi tarah hum bhi muhkame islam aur saltanate mustafwi aur hukoomate ilaahiya ke naukar hain humare liye alahida shakl muqarrar kar di ki agar laakhon kafiron ke beech khade ho to pahchan liye jayein ki mustafa alaihissalam ka wo gulam hai agar hum ne apni wardi (dress) chhod di to hum bhi saza ke mustahiq honge.

2) qudrat ne insaan ki zahiri soorat aur dil mein aisa rishta rakha hai ki har ek ka doosre par asar padta hai agar aapka dil ghamgeen hai to chehre par udasi chha jaati hai aur dekhne wala keh deta hai ki khair to hai chehra kyun udaas hai? Dil mein khushi hai to chehra bhi surkh wa safed ho jaata hai maloom hua ke dil ka asar chehre par hota hai. Isi tarah agar kisi ko dil ki beemari hai to hakeem kehte hain ke usko achhi hawa mein rakho, achhe aur saaf kapde pehnao, usko fulan dawa ke paani se ghusl do kahiye bimari to dil mein hai ye zahiri jism ka ilaaj kyun ho raha hai? Isliye ki agar zahir achha hoga to andar bhi achha ho jayega.
Tandurust aadmi ko chahiye ki rozana ghusl kare, saaf

kapde pehne, saaf ghar mein rahe to tandurust rahega isi tarah ghiza ka asar bhi dil par padta hai. Suar (pig) khana shariyat ne isiliye haraam farma diya ke isse be ghairati paida hoti hai kyunki suar be ghairat janwar hai aur suar khane wali qaumein bhi be ghairat hoti hain jiska tajurba ho raha hai (suar khane se hi jaan lewa bimari swine flu hoti hai). Agar cheete ya sher ki charbi khai jaye to dil mein sakhti aur barbariyat paida hoti hai, cheete aur sher ki khaal par baithna isiliye mana hai ke isse ghuroor paida hota hai garze ki manna padega ki giza aur libas ka asar dil par padta hai to agar kafiron ki tarah libas pehna gaya ya kuffar ki si soorat banai gai to yaqeenan dil mein kafiron se muhabbat aur musalmanon se nafrat paida ho jayegi garze ki aakhir mein ye bimari muhlik sabit hogi isiliye hadeese paak mein aaya hai,

> 'jo kisi doosri qaum se mushaahabat paida kare wo un mein se hai'.

Khulasa ye hai ke musalmanon ki si soorat banao taaki musalmanon hi ki tarah seerat paida ho.

3) hindustan mein aksar hindu muslim fasaad hota rehta hai aur bahut jagah sun ne mein aaya ke fasaad ki halat mein baaz musalman musalmanon ke hathon maare gaye kyun ke pehchane na gaye ke ye musalman hai ya hindu, chunanche teesre saal jo Bareilly aur

Pilibheet mein hindu muslim fasaad hua us jagah se khabarein aai ki bahut se musalmanon ko khud musalmanon ne hindu samajh kar fana kar diya ye is naye fashion ki barkatein hain. Mere waliye nemat murshide barhaq Hazrat Sadrul Afazil Maulana Muhammad Naimuddin sahab qibla (rahmatullah alaihi) ne farmaya ke ek dafa hum rail (train) mein safar kar rahe the ke ek station se ek sahab sawaar huye jo ba zahir hindu maloom hote the gaadi mein jagah tang thi ek lalaji se unka jagah lene ke liye jhagda ho gaya lalaji ke sathi zyada the isliye lalaji ne un hazrat ko khoob pita musalman musafir bich bachao mein zyada na pade kyun ke samajhte the ke hindu aapas mein lad rahe hain humara zyada zor dena khilafe maslehat hai. Bechare shaamat ke maare pit kat kar ek taraf khade ho gaye jab agle station par utare to unhone kaha 'assalamualaikum' tab maloom hua ke ye hazrat musalman hain tab hum ne afsos kiya aur unse arz kiya ke hazrat aapke fashion ne aapko us waqt pitwaya.

Main jab kabhi bazar waghairah jaata hoon to sochta hoon ki salam kise karu maloom nahi ke hindu kaun hai aur musalman kaun? Bahut dafa kisi ko kaha 'assalamualaikum' unhone kaha 'bandagi sahab' hum sharminda ho gaye. Mera irada ye hota hai ke jahan tak ho sake musalman ki dukaan se cheez kharidu
Magar dukandar ki shakl aisi hoti hai ke pahchan nahi

hoti ke ye kaun hain agar dukaan par koi board laga hai jisse naam maloom ho gaya ke yah musalman ki dukaan hai to khair warna bahut dushwari hoti hai gharz ke musalmanon ko chahiye ki shakl aur libas mein kuffar se alahida rahein.

4) kisi ko nahin maloom ke uski maut kahan hogi agar hum pardes mein mar gaye jahan humari jaan pehchan wala koi na ho to sakht mushkil darpesh hogi, log pareshan honge ke inko dafan karein ya aag mein jala dein kyun ke soorat se pahchan na padegi. Chunanche chand saal peshtar (pehle) aligarh ke ek sahab ka rail (train) mein inteqal ho gaya khabar hone par raat mein laash utaar li gai magar ab ye fikr hui ki ye hai kaun hindu ya musalman? Inko supurde khaak karein ya aag mein dalein aakhir unka khatna dekha gaya tab pata laga ke ye musalman hain. Khulasa ye hai ke kuffar ki si shakl aur unka libas zindagi mein bhi khatarnak hai aur marne ke baad bhi.

5) zameen mein jab beej boya jaata hai to awwalan ek seedhi si shaakh hi nikalti hai phir aakar har taraf phailti hai phir usmein phal nikalte hain agar koi shakhs uski charon taraf ki shakhon aur patton ko kaat daale to phal nahin nikal sakta isi tarah kalma e tayyiba ek beej hai jo musalman ke dil mein boya jaata hai phir soorat aur hath, panv, aankh, naak ki tarah us darakht

ki shakhein chali ki is kalma ne musalman ki aankh ko ghair sooraton se alahida kar diya, hath ko haraam cheezon ke chhoone se rok diya, soorat par imaani aasar paida kar diye, kaan ko gheebat sun ne aur zubaan ko jhoot bolne aur gheebat karne se roka. Jo shakhs dil se musalman to ho magar kafiron ki si soorat banaye apne hath, panv, zubaan, aankh, naak, kaan ko haraam kaamon se na roke wo usi shakhs ki tarah hoga jo aam (mango) ke beej bo de aur uski tamam shakhein waghairah kaat daale jis tarah vo bewakoof phal se mehroom rahega usi tarah ye musalman islam ke phalon se mehroom rahega.

6) pakka rang wo hota hai jo kisi paani ya dhobi se na chhoote aur kachcha rang wo jo chhoot jaye. To aey musalmanon! Tum Allah ke rang mein range huye ho:

> "Hum ne Allah ka rang liya aur Allah ke rang se behtar kiska rang".*(soorah baqra, aayat 138)*

Agar tum kuffar ko dekh kar apne rang ko kho baitho to jaan lo ke tumhara rang kachcha tha agar pakka rang hota to auron (doosron) ko rang aate.

Musalmanon ke uzr

Hum musalmanon ke wo uzr bhi pesh kar dein jo ke wo bayan karte hain aur jisse apni majbooriyon ka izhaar karte hain:

Uzr (1):

Khuda dil ko dekhta hai shakl ko nahin dekhta dil saaf chahiye.

> Hadees mein hai: 'beshak Allah tumhari sooratein nahin dekhta balki wo tumhare dil dekhta hai'.

Ye uzr padhe likhe musalman karte hain.

Jawab:

achha sahab! Agar zahir ka koi aetbar nahin dil ka aetbar hai to aap mere ghar khana khao ya sharbat piyo aur mein nihayat umda badam ka sharbat ya umda biryani khila du pila du magar gilaas ya raqabi mein upar ki taraf khoob achchi tarah gandagi paleedi (napak cheez) laga du aap us bartan mein kha loge? Hargiz nahin kyun janab! Bartan ka kya aetbar uske andar ki cheez to achchi hai. Jab tum bure bartan mein achchi giza nahin khate pite to rab ta'ala tumhari buri sooraton ke sath achche aamaal kyunkar qubool farmayega? Agar qur'an shareef padho to lutf jab hai ke munh mein qur'an shareef ho aur soorat par uska amal ho agar tumhare munh mein qur'an hai aur soorat qur'an shareef ke khilaaf to goya apne amal se tum khud jhoote ho. Badshah ke aane ke liye ghar aur darwaza to saaf karo kyun ke badshah darwaze se aayega aur ghar mein baithega isi tarah qur'an shareef

ke liye dil aur soorat donon sambhalo. Hadees ke maana ye hain ke Allah ta'ala sirf tumhari sooraton ko nahin dekhta balki sooraton ke sath dil ko bhi dekhta hai agar iska ye matlab hota jo tum samajhte ho to phir sar par choti, kaan mein janewa aur paanv mein dhoti baandh kar namaz padhna jaaiz hona chahiye tha halanki fuqha farmate hain ke choti rakhna, zunnar bandhna kufr hai.

Uzr (2):

Islami shakl se humari izzat nahin hoti jab hum angrezi libas mein hote hain to humari izzat hoti hai kyunki wo taraqqi yafta qaum ka libas hai.

Jawab:

aadmi ki izzat libas se nahin balki libas ki izzat aadmi se hai agar tumhare andar koi jauhar hai ya agar tum izzat aur taraqqi wali qaum ke fard ho to tumhari har tarah izzat hogi koi bhi libas pehno agar in cheezon se khaali ho to koi libas pehno izzat nahin hogi. Abhi kuch din pehle gandhi aur uske doosre sathi 'gol mez conference' mein shareek hone ke liye london gaye jab khaas parliament ke daftar pahunche to mr. Gandhi usi choti aur usi langoti mein the jo unka apna qaumi libas hai.

Subhash chandra bose ne ek baar london ka safar kiya

to apni gaay aur apni dhotiya, lotiya apne sath le gaye kehiye kya us libas se unki izzat ghat gai. Aaj musalmanon ke siwa tamam qaumein sikh, hindu balki kathiyawad mein bohre aur khoza humesha apne qaumi libas mein rehte hain sikh ke munh par dadhi, sar par baal, hath mein lohe ka kada har jagah rehta hai kyun sahab kya wo dunya mein zaleel hai sach ye hai jo unki is libas mein izzat hai wo tumhare suit boot mein nahi. Doston! Agar izzat chahte ho to sachche musalman bano aur apni muslim qaum ko taraqqi do aur dekha to ye jaata hai ke jab se musalmanon ne ghairon ka libas pehanna shuru kar diya hai unki zillat aur pitai mein aur izafa hi hua hai izzat milna to door ki baat hai kyun ke ab dushmanane islam musalmanon se darte hi nahin wo samajhte hain ke unko apne libas se zyada humara libas pasand hai, ye apni qaumiyat kho kar humare andar zam ho jana (mil jana) chahte hain to inko achchi tarah murgha banao lihaza musalamanon ko ab se hosh mein aa jana aur apni alag shanakht (pehchan) banana chahiye. Musalman dusron ko apne mein milane ke liye paida hua hai na ke dusron mein milne ke liye. Aaj saari qaumein yehi chahti hain ke dusron ko apne mein milaye magar musalman dusron mein milne ko pasand karta hai to bhala dusron ko apne mein kya milayega aur sachche islam ki daawat kaise dega! Musalman pehle khud sachcha ho, apne deen ka paband ho to saari duniya

khud qareeb hogi aur izzat karti nazar aayegi.

Uzr (3):
Aakhir dadhi mein kya fayda hai ke maulvi iske itne peechhe pade hain?

Jawab:
dadhi aur tamam islami libas ki khoobiyan hum bayan kar chuke hain ab bhi arz karte hain ke islam ke har kaam mein sadaha (saikdon) hikmatein hain, suno! Miswak sunnat hain ismein bahut fayde hain daanton ko mazboot karti hai, masoodhon ko faydemand hai, munh ko saaf karti hai, ganda dehani (munh) ki bimari ko door karti hai, meda ko durust karti hai yaani khana haazm karti hai, aankhon ki roshani badhati hai, zubaan mein quwwat paida karti hai, daanton ko saaf rakhti hai, jankani (dam nikalne ka waqt) ko aasan kart hai, balgum ko kaat'ty hai, pitt door karti hai, sar ki ragon ko mazboot karti hai, maut ke waqt kalma yaad dilati hai garz ke iske fayde 36 hain dekho shami aur tib ki kitabein.

Isi tarah khatna 150 beemariyon ke liye faydemand hain baah ko qawi karta hai, insaan ki quwwate mardangi ko badhata hai, us jagah mail (gandagi) waghairah jama nahin hone deta (jaraseem se bachata

hai), tandurust aulad paida karta hai, khatna wale ki aurat kisi aur ki taraf ragbat nahin karti baaz bimariyon mein doctor ghair muslimon ke bachchon ka bhi khatna kara dete hain.

Nakhun mein ek zehreela maadda hota hai agar nakhun khane ya paani mein dubo diye jayein to wo khana bimari paida karta hai isiliye angrez waghairah chhuri kaante se khana khate hain kyun ke isaiyon ke yahan nakhun bahut kam katwate hain aur purane zamane ke log wo paani nahin peete the jismein nakhun dub jayein magar islam ne iska ye intezam farmaya ke nakhun katwane ka hukm diya aur chhuri kaante ki musibat se bacha liya. Isi tarah munchhon ke baalon mein zehreela maadda maujood hain agar munchhe badi badi ho aur paani peete waqt paani mein dub jayein to paani sehat ke liye nuqsaan deh hoga isiliye ab maujooda fashion ke log munchh mundwane lage hain islam ne (pehle hi) ye intezam farma diya ke munchhe kaat ne ka hukm de diya kyun ke munchhe mundwane se namardi paida hoti hai.

Dadhi ke bahut faide hain:

Fayda (1) : dadhi mard ke chehre ki zeenat hai aur munh ka noor jaise aurat ke liye sar ke baal ya insaan ke liye aankh ki palak aur bhawein zeenat hain usi

tarah mard ke liye dadhi. Agar aurat apne sar ke baal mundwa de to buri maloom hogi ya koi aadmi apni bhawein (baraute) aur chikein saaf kara de to wo bura maloom hoga usi tarah mard dadhi mundwane se bura maloom hota hai.

Fayda (2) : dadhi mard ko bahut se gunahon se rokti hai kyun ke dadhi se mard par buzurgi aa jaati hai usko bure kaam karte huye ye ghairat hoti hai ki agar koi dekh lega to kahega ke aisi dadhi aur tere aise kaam! Dadhi ki bhi tujh ko laaj na aai is khyaal se wo bahut si chhichhori baaton aur khullam khulla bure kaam se bach jata hai, ye aazmaish hai ke namaz aur dadhi bifazlihi ta'ala buraiyon se rokti hai.

Fayda (3) : dadhi ke baalon se quwwate mardangi badhti hai ek hakeem sahab ke paas ek namard aaya jisne shikayat ki ke maine apni kamzori ka bahut ilaaj kiya kuchh fayda na hua unhone farmaya ke dadhi rakh le ye uska aakhiri aur teer behadaf nuskha hai. Phir farmane lage ke qudrat ne insaan ke baaz uzwo ka baaz se rishta rakha hai upar ke daant aur dadhon ka aankhon se ta'alluq hai agar koi shakhs upar ki dadhein nikalwa de to uski aankhein kharab ho jaati hain, paanv ke talwon ka bhi aankhon se ta'alluq hai ke agar aankhon mein garmi ho to talwon ki malish ki jaati hai, agar neend na aaye to paanv ke talwon mein

namak aur ghi ki malish neend lati hai isi tarah dadhi ka ta'alluq khaas mard ki quwwaton aur mani se hai isi wajah se aurat ko dadhi nahin hoti aur nabalig bachcha jismein mani ka maadda nahin hota aur hijda (namard) yaani zanaana ke dadhi nahin hoti balki agar kisi mard ko dadhi ho aur uske phote (khusiya) nikaal diye jayein to dadhi khud ba khud jhad jayegi jisse maloom hota hai ke aam logon mein jo mashhoor hai ke maulviyon ki aulad bahut zyada hoti hai aur maulvi ki beewi aawara nahin hoti iski wajah dadhi hi hai aur naaf ke neeche ke baal quwwate mardangi ke liye nuqsaan deh hain isiliye shariyat ne unke saaf karne ka hukm diya hai agar ho sake to 8ve roz warna 15ve ya 20ve din zarur astura le garze ke sunnat ke har kaam mein hikmatein hain.

Humne ek kitab likhi 'Anwarul Quran' jismein namaz ki rak'atein, wujoo, ghusl aur tamam islami kaamon ki hikmatein bayan ki hain hatta ke ye bhi usmein bataya gaya hai ke jo sazayein islam ne muqarrar farmai hain maslan chori ki saza hath kaatna, zina ki saza rajm karna usmein kya hikmatein hain neez hum ne apne 'Tafseere Naimi' mein islami ahkaam ke fawaed achhi tarah bayan kar diye uska mutala (study) karo. Munchh ke baal bhi quwwate mardangi ke liye faydemand hain magar unki nok mein zehreela asar hai isliye unko kaat to do magar bilkul na mundo.

Uzr (4):

Aaj duniya mein har jagah dadhi mundo ki hi badshahat hai, maal wa daulat aur hukoomat unhi ki hai jisse maloom hota hai ke ye barkat wali cheez hai (musalman ye mazaq mein kahte hain) halanki sunnat ka mazaq bahut bura hai.

Jawab:

agar dadhi mundwane se badshahat mil jati hai, hukoomat, daulat, izzat hath aati hai to janabe wala! Aapko dadhi mundate, hat (cap) lagate, coat patloon pehante huye arsa guzar gaya aapko to hukoomat kya koi cheez bhi nahin mili phir tamam bhangi, chamar, chuhade aur har qaum ye kaam karti hai wo kyun badshah nahin ban gai? Doston! Izzat, hukoomat, daulat tum ko jo bhi milega wo huzoor sallallaho alaihi wasallam ki gulami se milega.

> 'aur tumhi sar buland rahoge agar imaan wale ho'.

Aaj ghairon ko isliye tumhara haakim kar diya gaya ke tum mein hukoomat ki ahmiyat na rahi warna ye tamam izzatein tumhare hi liye thi yaad rakho ke saari qaumein aage badh kar taraqqi karengi magar tum 1350 baras pichhe hatt kar dekho to sultan aurangzeb, Shahjahan waghairah isi tarah arab wa ajam ke taqriban saare islami badshah dadhi wale hi guzare.

Lateefa :

ek musalman hum se kehne lage ke islam ne hum ko taraqqi se roka maine kaha wo kaise? Farmane lage usne sood to haraam kar diya aur zakaat farz kar di phir ye sher padha,

'kyunkar ho in usoolon mein iflaas se najaat
yahan sood to haraam hai aur farz hai zakaat'

Aaj dusri qaumein sood ki wajah se taraqqi kar rahi hai agar hum bhi sood ka len den karein to hum bhi taraqqi kar sakte hain hum ne arz kiya ke aaj dunya mein jo bhi musibat hai wo sood hi ki wajah se hai bade bade businessman ka ekdam jo diwaliya ho jaata hai wo ya to satte (juye) ki wajah se ya hundi ke len den (soodi karobar) se agar aadmi apni punji ke mutabiq kaam kare aur mehnat wa mashaqqat aur dayanat daari se tijarat kare to uski tijarat thos (mazboot) aur insha Allah lazawaal hogi aur zakaat ki wajah se saari qaum ki maali halat achhi rahegi ba sharte ke zakaat ko saheeh maana mein kharch kiya jaye. Zakaat nikaal ne se apna maal mahfooz ho jata hai jaise ki government ka haq ada karne se maal mahfooz ho jata hai, zakaati maal barbad nahin hota balki badhta hai, angur aur ber ke darakht ki shakhein kaat ne se zyada phal aata hai usi tarah zakaat dene se maal zyada hota hai. Qudrat ne har cheez se zakaat li hai aapke jism par jo bimariyan aati hai ye tandurusti

ki zakaat hain, nakhun aur baal katwaye jaate hain ye azwon ki zakaat hai to chahiye ke maal ki bhi zakaat ho. Musalmanon ke zawaal ki wajah unki bekari, tijarat se nafrat aur aawargi hai. Ye to tajurba hai ke musalman ke liye sood phalta nahin aakhir kaar tabahi lata hai dusri qaum sood se badh sakti hai magar musalman sood lene se na badhega balki insha Allah zakaat dene se. Pakhana ka keeda pakhana (najasat) kha kar zindagi guzaarta hai magar bulbul ki giza phool hai. Musalmanon! Tum bulbul ho, phool yaani halal kamai hasil karke khao haraam par na lalchao, halal mein barkat hai, haraam mein be barkati dekho ek bakri saal mein ek ya do bachhe hi deti hai aur hazaarha

Bakriyan har roz zabah ho jaati hain aur kutiya saal mein 6-7 bachhe deti hai aur kutta zabah nahin hota magar phir bhi bakriyon ke jhund ke jhund aur rewad dekhne mein aate hain aur kutton ka rewad aaj tak nazar kyun na pada? Isiliye ki bakri halal hai aur kutta haraam lihaza bakri mein barkat hai.

Uzr (5):

Dadhi, munchh, kapda humari apni cheezein hain jis tarah chahein istemal karein maulvi log is par kyun pabandiyan lagate hain ghar ki kheti hai jis waqt chaho aur jis tarah chaho kaato aur istemal karo.

Jawab:

ye khyaal ghalat hai ke ye humari apni cheezein hain har cheez rab ta'ala ki hai hum ko chand roza istemal ke liye di gai hai phir har cheez maalik hi ki hogi. Kisi ne kisi se charkha manga to jo soot kaat liya wo apna aur phir charkha charkha wale ka, aamaal soot hain aur ye jism charkha kaarkhane se kisi ko ek machine mili ho magar wo aadmi us machine ke kal purjon ko chalane se bekhabar hai to machine ke sath ek kitab bhi milti hai jismein har purje ke istemal ka tariqa likha hota hai aur company ki taraf se kuchh aadmi bhi machine sikhane wale muqarrar hote hain ke be ilm log us kitab ko dekhein aur us ustaad se machine chalana seekhein agar yoon hi koi ghalat salat machine chalana shuru kar de to bahut jald machine tod dalega aur mumkin hai ke machine se khud bhi

Chot (zakhm) kha jaye. Isi tarah humara jism machine hai hath paanv waghairah uske purje hain ye machine hum ko qudrat ke kaarkhane se mili hai iska istemal sikhane ke liye kaarkhane ke maalik ne apni kitab di jiska naam hai qur'an majeed aur is machine ko sikhane ke liye ek ustadon ka ustaad duniya bhar ka muallim bheja jiska naam e paak hai muhammad rasoolullah sallallaho alaihi wasallam us ustazul kul ne hum ko machine chala kar dikha di aur qur'an ne

pukar diya ke:

> "Beshak tumhe'n rasoolullah ki pairwi behtar hai" *(soorah ahzaab, aayat 21)*

Aey ghafilon! Aey machine walo! Agar machine saheeh tariqe se chalana chahte ho to rasoolullah sallallaho alaihi wasallam ke tariqe par chalao jaise jism par jaan hukoomat karti hai ke har azw uski marzi se harkat karta hai usi tarah is jaan par us sultane kaunain ko haakim banao ki jo harkat ho unhi ki raza se ho isi ka naam tasawwuf hai aur ye hi haqeeqat, maarefat aur tareeqat ka magz hai.
Hazrat Sadrul Afazil (rahmatullah alaihi) ne khoob farmaya,

> *'khol do seena mera fateh e makka aakar,*
> *ka'aba e dil se sanam kheench ke kar do baahar,*
> *aap aa jaiye qaalib mein mere jaan ban kar,*
> *saltanat kijiye is jism mein sultan ban kar'.*

Islami shakl aur libas

Islami shakl ye hai ke sar ke baal ya sab rakhe ya sab katwa de ya sab mundaye kuchh baal rakhna kuch katwana mana hai jaise ke angrezi baal mein hota hai aur jaise ke baaz log bich sar par paan rakhwate hain ya baaz log sar ke agle hisse par chhajje rakhwate hain ya baaz jahil musalman kisi buzurg ke naam ke

bachhon ke saron par ghair muslimon ki tarah choti rakhte hain ye sab mana hai aur jisko kul baal rakhne ho wo ya to kaan ki lau tak ya kandhon tak rakhe yaani ta bagosh (kaan) ya ta badosh (kandha) ke ye sunnat hai aur zyada lambe baal rakhna aur usmein choti, maang auraton ki tarah karna mana hai. Munchh is qadar kaatna zaruri hai ke upar ke hont ki dori khul jaye bilkul na katwana ya bilkul mundwa dena mana hai aur dadhi ek muththi rakhna zaruri hai yaani thoddi ke niche jo baal hain unko apni muththi mein pakde jo muththi se aage nikle ho wo katwa de yaani muththi se kam karna bhi mana aur muththi se bahut zyada lamba rakhna bhi mana hai. Ab rahi aas paas ki dadhi yaani jabadon par ke baal wo jis qadr gol dayre mein aa jayein wo na katwaye aur jo dayre se nikal jayein wo katwa de yaani jab ke thoddi ke niche ke baal ek muththi lambi ho aur uske dayre mein jis qadar baal aa jayein uska katwana bhi mana hai. Naak ke baal katwana aur bagal ke baal ukhedna sunnat hai agar bagal ke baal bhi asture se munde jayein to bhi haraj nahi, naaf ke niche ke baal mundna sunnat hai kainchi se kaatna nahoosat ka sabab hai. Hath paanv ke nakhun katwana bhi sunnat hai behtar ye hai ke saara kaam har hafta mein ek baar zarur kare agar har hafta na kar sake to 40 din se zyada der na lagaye.

Mard ko apne hath paanv mein mehandi lagana zeenat ke liye mana hai shadiyon mein iska bahut riwaaj hai

ke dulhan ki tarah dulha ke paanv ya hath mehandi se rangeen kar dete hain ye shar'an mana hai isse bachna chahiye.

Islami libas

Islami libas ye hai ke mard ko naaf se ghutne tak ka jism dhankna (chhupana) farz hai agar namaz mein khula raha to namaz na hogi aur namaz ke siwa bhi agarche akele mein bhi ho bila wajah khole to gunahgar hoga iske siwa baqi libas mein behtar ye hai ke pagdi (imaama) sar par bandhe aur puri aasteen ki kamees ya kurta pehne aur takhnon se uncha tehband ya pajama pehne in kapdon ke siwa achkan, waistcoat jo kuchh bhi pehne wo kafiron ke libas ki tarah na ho.

Pagdi ke niche topi hona chahiye aur agar topi na ho to bhi sar ki khopdi dhank (chhupa) le agar khopdi khuli rahi aur aas paas pagdi lapeti rahi to sakht bura hai aur agar faqat topi pehne to aisi topi se bache jo kuffar ya fasiqon ki khaas topi hai jaise gandhi cap, hat, hindu'ani gol topi. Ek qayda yaad rakho wo ye hai ke jo libas kafiron ki qaumi nishani ho uska istemal musalmanon ko haraam hai jaise hat aur hindu'ani dhoti waghairah aur jo libas kafiron ki mazhabi pehchan ban chuka hai uska istemal kufr hai jaise ki hinduwadi choti, zunnar aur isai qaum ka saleeb (cross

shakl ka) nishan wagairah yaani jis libas ko dekh kar log jaane ke ye hindu ya isai ka libas hai us libas se musalmanon ko bachna az had zaruri hai.

Doosri zaruri baatein:

• apne ghar mein Allah ta'ala aur rasoolullah sallallaho alaihi wasallam ka charcha rakho.
• apne beewi bachhon ko namaz ka sakht paband banao, saat baras ke bachchon ko namaz ka hukm do.
• aur das baras ke bachhon ko maar maar kar namaz padhao.
• raat ko jaldi so jao subah ko jaldi jago, apne bachhon ko jald jaga do kyun ke wo rahmat ke nazil hone ka waqt hai.
• bachhon ko talim do ke wo har kaam bismillah se shuru karein.
• aur subah ke waqt tumhare gharon se qur'ane kareem ki aawazein aati ho ke qur'an shareef ki aawaz musibaton ko taalti hai, ek ghanta in nek kaamon mein kharch karo phir Allah ka naam le kar dunyavi karobar mein mashgool ho jao, Auraton ka libas dusri fasl mein bayan kiya hai.

Fasl (2): Auraton ka parda

Auraton ke liye parda zaruri hai aur be pardagi bahut hi nuqsaandeh hai aye muslim qaum! Agar tu apni deeni aur dunyavi taraqqi chahti hai to auraton ko islami hukm ke mutabiq parde mein rakh! Hum iske mut'alliq ek mukhtasar si guftagu karke parde ke aqali aur naqli dalael aur be pardagi ke nuqsanaat bayan karte hain.

Qudrat ne apni makhlooq ko alahida alahida kaamon ke liye banaya hai aur jisko jis kaam ke liye banaya hai uske mutabiq uska mizaaj banaya hai. Har cheez se qudrati kaam lena chahiye jo khilafe fitrat kaam lega wo kharabi mein padega iski saikdon misalein hain topi sar par rakhne aur joota paanv mein pehanne ke liye hai jo joota sar par baandh le aur topi paanv mein laga le wo deewana hai, gilaas paani peene aur ugaldaan thookne ke liye hai jo koi ugaldaan mein paani piye aur gilaas mein thooke wo poora pagal hai, bail ki jagah ghoda aur ghode ki jagah bail kaam nahin de sakta isi tarah insaan ke do giroh kiye gaye hain ek aurat dusre mard, aurat ko ghar mein reh kar androoni zindagi sambhalne ke liye banaya gaya hai aur mard ko bahar phir kar khane aur bahar ki zaruriyat ko poora karne ke liye banaya. Misaale mashhoor hai ki 50 auraton ki kamai mein wo barkat nahin jo ek mard ki kamai mein

hai aur 50 mardon se ghar mein wo raunaq nahin jo ek aurat se hai isiliye shauhar ke zimme beewi ka saara kharch rakha hai aur beevi ke zimme shauhar ka kharcha nahin kyun ke aurat kamane ke liye bani hi nahin isiliye auraton ko wo cheeze di jin se unko majbooran ghar mein baithna pade aur mardon ko unse aazad rakha jaise bachhe janna, haiz wa nifaas aana, bachhon ko dudh pilana waghairah isiliye bachpan se hi ladko ko bhaag daud, uchhal kood ke khel pasand hote hain jaise kabaddi, kasrat, dand lagana waghairah aur ladkiyon ko qudrati taur par wo khel pasand hote hain jinmein bhagna, daudna na ho balki ek jagah baithe rehna pade jaise gudiya se khel, seena, pirona, chhoti chhoti rotiya pakana, jhadu dena waghairah. Aap ne kisi chhoti bachchi ko kabaddi khelte, dand lagate na dekha hoga isse maloom hota hai ke qudrat ne ladko ko bahar ke liye aur ladkiyon ko ghar ke andar ke liye paida kiya hai ab jo shakhs auraton ko bahar nikale ya mardon ko andar rehne ka mashwara de wo aisa hi deewana hai jaisa ke wo jo topi paanv mein aur joota sar par rakhne ka mashwara de. Jab aapne itna samajh liya ki mard aur aurat ek hi kaam ke liye na bane balki alahida alahida kaamon ke liye to ab jo koi in donon fareeqon ko ek kaam supurd karna chahe wo qudrat ka muqabla karta hai usko kabhi bhi kamyabi na hogi goya yoon samjho ke aurat aur mard zindagi ki gaadi ke do pahiye hain anduruni aur

gharelu kaamon ke liye aurat aur bahar ke liye mard agar aapne aurat aur mard donon ko bahar nikaal diya to goya aapne zindagi ki gaadi ka ek pahiya nikaal diya to yaqeenan gaadi na chal sakegi. Ab hum parda ke mut'alliq aqali aur naqli dalael arz karte hain.

1) sab musalman jaante hain ke Nabiye kareem sallallaho alaihi wasallam ki beewiyan musalmanon ki maayein hain aisi maayein ke tamam jahan ki maayein unke qadamein paak par qurban. Agar wo beewiyan musalmanon se parda na karti to zahiran koi haraj nahin maloom hota tha kyun ke aulad se parda kaisa magar qur'an e kareem ne un paak beewiyon ko khitab karte huye farmaya,

> "Aur apne gharo'n mein thehri raho aur be pardah na raho jaise agli jaahiliyat ki be pardagi"
> *(soorah ahzaab, aayat 33)*

Ismein to un beewiyon se kalaam tha ab musalmanon se hukm ho raha hai,

> "Aur jab tum unse baratne ki koi cheez maa'ngo to parde ke baahar se maa'ngo".
>
> *(soorah ahzaab, aayat 53)*

Dekho beewiyon ko udhar gharon mein rok diya aur musalmanon ko bahar se koi cheez mangne ka ye tareeqa sikhaya.

2) Mishkat babun nazar mein hai ki ek din rasoolullah sallallaho alaihi wasallam apni do beewiyon Hazrat Umme Salma aur Maimoona radiallahu ta'ala anhuma ke paas tashreef farma the ki achanak Hazrat Abdullah Ibne Umme Maktoom radiallahu ta'ala anhu jo ki nabeena the aa gaye huzoor ne un donon beewiyon se farmaya ke اِحْتَجِبَامِنْهُ "In se parda karo" unhone arz kiya ya rasoolullah! Ye to nabeena hain farmaya tum to nabeena nahi ho. *(mishkat masabeeh babunnazar page 269, Majlise barkaat)*

Is se maloom hua ke sirf yehi zaruri nahin ke mard aurat ko na dekhe balki ye bhi zaruri hai ke ajnabi aurat ghair mard ko na dekhe, dekho yahan mard nabeena hain magar parde ka hukm diya gaya.

3) ek ladai mein huzoore anwar sallallaho alaihi wasallam tashreef le ja rahe the aage aage Anjasha radiallahu ta'ala anhu kuch geet gaate huye ja rahe the lashkar ke sath kuchh ba parda auratein bhi thi Hazrat Anjasha bahut khush aawaz the irshad farmaya aey Anjasha! Apna geet band karo kyun ke mere sath kachchi sheeshiyan hain. *(dekho mishkat babul bayan washsher)* Ismein auraton ke dilon ko kachchi sheeshiyan farmaya jisse maloom hua ke parde mein reh kar bhi aurat mard ka aur mard aurat ka gaana na sune.
(aafiyat isi mein hai)

4) huzoor sallallaho alaihi wasallam ke zamane mein auraton ko bhi hukm tha ke namaze eid aur dusri namazon mein hazir hua karein, isi tarah waaz ke jalson mein shirkat kiya karein kyun ke islam bilkul naya naya dunya mein aaya tha agar huzoor sallallaho alaihi wasallam ka wa'az auratein na sunti to shariyat ke hukm apne liye kaise maloom karti magar phir bhi unke nikalne mein bahut pabandiyan laga di gai thi ki khushbu laga kar na niklein, bich rasta mein na chalein, kisi ghair se baat na karein.

Fajar ki namaz is qadr andhere mein padhi jati thi ki auratein padh kar nikal jayein aur koi pehchan na sake, auratein mardon se bilkul pichhe khadi hoti thi lekin Hazrat Umar radiallaho ta'ala anhu ne apni khilafat ke zamane mein unko masjidon mein aane aur eidgah jane se bhi rok diya auraton ne Hazrat Aaysha Siddiqa radiallaho ta'ala anha se shikayat ki ke hum ko hazrat umar radiallaho ta'ala anhu ne nek kaamon se rok diya Hazrat Aaysha Siddiqa radiallaho ta'ala anha ne farmaya agar Huzoor alaihissalam bhi is zamane ko dekhte to auraton ko masjidon se rok dete.
(dekho shaami wagaira)

In ahadees mein ghaur karo ke wo zamana khair wa barkat ka ye zamana shar wa fasaad ka, us waqt aam mard parhezgaar ab nihayat aazad fussaq wa fujjar, us

waqt aam auratein paak daman haya wali aur sharmili ab aam auratein be ghairat aazad aur besharm jab us waqt auraton se parda karaya gaya to kya ye waqt us waqt se achcha hai?
Hum ne mukhtasar tariqe se qur'an wa hadees ki roshni mein parde ki zarurat bayan ki.

5) ab fiqh ki bhi sair karte chaliye fuqha farmate hain ke aurat ke sar se nikle huye baal aur paanv ke kate huye nakhun bhi ghair mard na dekhe.
(dekho shaami babussitar)
Aurat par jumu'ah ki namaz farz nahin eid, baqar eid ki namaz wajib nahin kyun? Isliye ke ye namazein jama'at se masjidon mein hi hoti hain aur auraton ko bila zarurat e shara'i ghar se nikalne ki ijazat nahin, aurat par hajj ke liye safar karna us waqt tak farz nahi jab tak ke uske sath apna mehram na ho yaani baap, beta ya shauhar waghairah aurat ka munh ghair mard na dekhe. *(dekho shaami babussitar)*

Hazrat Fatima Zahra radiallaho ta'ala anha ne wasiyat farmai thi ke mujhe raat mein dafan kiya jaye kyun? Isliye ke agar din mein dafan kiya gaya to kam az kam dafan karne walo ko mere jism ka andaza to ho jayega ye bhi manzoor nahin gharz ke parda ki wajah se shariyat ne bahut se hukm auraton se utha liye.
Ghaur to karo! Ke jab auraton ko masjid jaane ki ijazat

nahin, qabristan jaane ki ijazat nahin, eidgah mein jakar namaz padhne ki ijazat nahin to bazaron, collegon aur company baagon mein ser ke liye jaane ki ijazat kyunkar hogi kya bazar, college aur company baag masjidon aur makka shareef se badh kar hain?

Zaruri note:

Jin ahadees mein auraton ka bahar nikalna aata hai wo ya to parda farz hone se pehle tha ya kisi zarurat ke wajah se parde ke sath tha un ahadees ko baghair soche samjhe boojhe bepardagi ke liye aad banana mehaz nadaani hai isi tarah us zamane mein

Auraton ka jihadon mein shirkat karna is wajah se tha ke us waqt mardon ki tadad thodi (kam) thi ab bhi agar kisi jagah musalman mard thode se ho aur kuffar zyada aur jihad farze aen ho jaaye to auratein jihad mein zarur jayein un jihadon ko is zamane ki be hayai ke liye aad na banao ab jihad ke bahane se auraton ko mardon ke samne nanga parade karaya jata hai baaz dafa mujahideen ne zaruratan ghodon ke peshab piye, darakhton ke patte khaye kya ab bhi bila zarurat ye kaam karaye jayenge? Allah ta'ala wo waqt na laaye jab jihad mein auraton ki zarurat pade.
Yahan tak to naqli dalael se hum ne parde ki zarurat sabit kar di ab aqali daleelein bhi suniye:

1) aurat ghar ki daulat hai aur daulat ko ghar mein chhupa kar rakha jaata hai har ek ko dikhane se khatra hai ke koi chori na kar le usi tarah aurat ko chhupana aur ghairon ko na dikhana zaruri hai.
2) aurat ghar mein aisi hai jaise chaman mein phool aur phool chaman hi mein hara bhara rehta hai agar tod kar bahar laaya jaaye to murjha jayega usi tarah aurat ka chaman uska ghar aur uske baal bachhe hain usko bila wajah bahar na lao warna murjha jayegi.
3) aurat ka dil nihayat nazuk hai bahut jald har tarah ka asar qubool kar leta hai isliye usko kachchi sheeshiyan farmaya gaya. Humare yahan bhi aurat ko sinfe nazuk kehte hain aur nazuk cheezon ko pattharon se door rakhte hain ke toot na jaye, ghairon ki nigahein uske liye mazboot patthar hain isliye usko ghairon se bachao.
4) aurat apne shauhar aur apne baap dada balki saare khandaan ki izzat aur aabru hai aur uski misaal safed kapde ki si hai safed kapde par mamooli sa daag dhabba door se chamakta hai aur ghairon ki nigahein uske liye ek badnuma daag hain isliye usko in dhabbo se door rakho.
5) aurat ki sab se badi tareef ye hai ke uski nigah apne shauhar ke siwa kisi par na ho isliye qur'an e kareem ne hooron ki tareef mein farmaya:

"Aankh utha kar ghair mardon ko na dekhne

waliyan" *(soorah rahman, aayat 56)*

Agar uski nigah mein chand mard aa gaye to yoon samjho ke aurat apne jauhar kho chuki phir uska dil apne ghar baar mein na lagega jisse ye ghar aakhir tabah ho jayega.

Aitraaz:

baaz log parde ke mas'ale par do aitraaz karte hain,
(1) auraton ko gharon mein qaid rakhna un par zulm hai jab hum bahar ki hawa khate hain to unko is nemat se mehroom kyun rakha jaye.
(2) aurat ko parde mein rakhne ki wajah se usko tape diq (TB) ho jati hai isliye zaruri hai ke unko bahar nikaala jaye.

Jawab (1):

awwal sawal ka jawab to ye hai ke ghar aurat ke liye qaid khana nahin balki uska chaman hai. Ghar ke karobar aur apne baal bachhon ko dekh kar wo aisi khush hoti hai jaise chaman mein bulbul, ghar mein rakhna us par zulm nahin balki uski izzat wa ismat ki hifazat hai usko qudrat ne isiliye banaya hai. Bakri isiliye hai ke raat ko ghar mein rakhi jaaye aur sher cheeta aur muhafiz kutta isliye hai ke unko aazad firaya jaaye agar bakri ko aazad kiya to uski jaan khatre mein hai usko shikari janwar phaad dalenge.

(2) doosre sawal ka jawab main kya du khud tajriba de raha hai wo ye ke aurat ke liye parda tape diq ka sabab nahin humari purani buzurg auratein ghar ke darwaze se bhi bekhabar thi magar wo jaanti bhi na thi ke diq kise kehte hain aur aaj kal bepardagi mein awwal number do soobe hain ek kathiyawad aur dusra punjab magar Allah ta'ala ki shaan hai ke in hi donon subon mein diq zyada hai. UP mein aam taur par sharifon ki bahu betiyan parda nasheen hain Allah ta'ala ke fazl se unmein diq bahut hi km hai balki kaha jaaye ki diq hai hi nahin to bhi beja na hoga aur janab agar parde se diq paida hoti hai to mardon ko diq kyun hoti hai?

Doston! Diq ki wajah kuch aur hai yaad rakho tandurusti ke do bade usool hain unki pabandi karo insha Allah tandurust rahoge awwal ye ke bhookhe ho kar khao aur pet bhar kar na khao balki roti se bhookhe utho aur dusre ye ke thak kar so'o. Pehle auratein chaay (tea) ko jaanti bhi na thi ghar mein mehnat wa mashaqqat ke kaam karti thi chakki pisna, ghalla saaf karna inse khoob paseena aata tha, bhookh khul kar lagti thi aur raat ko charpai par khub behoshi ki neend aati thi isliye tandurust rehti thi aaj hum dekhte hain ke parde wali auratein hashshash washshash maloom hoti hain unke chehre tar wa taaza hote hain magar aawara aur be parda auratein aisi maloom hoti hain jaise ke is phool ko loo lag gai ho.

Doston! Ye sab bahane hain zaruri hai ke makaan khule huye hawadaar aur saaf ho, apne makanon ke sehan bade aur khule huye hawadaar rakho aur auraton bachhon ko chaay aur dusri khushk cheezon se bachao aur dudh ghi waghairah ka istemal rakho, auraton ko aaram talab na banao.

Islami parda aur tariqa e zindagi

Aurat ka jism sar se paanv tak satar hai jiska chhupana zaruri hai siwaye chehre aur kalaiyon tak hathon aur takhnon se niche tak paanv ke ki in ka chhupana namaz mein farz nahin baaqi hissa agar khula hoga to namaz na hogi lihaza uska libas aisa hona chahiye jo sar se paanv tak usko dhaka (chhupa) rakhe aur is qadr baarik kapda na pehne jisse sar ke baal ya paanv ki pindliyan ya pet upar se nanga maloom ho, ghar mein agar akeli ya shauhar ya maa'n baap ke samne ho to dupatta utaar sakti hai lekin agar damad ya dusra qarabatdaar ho to sar ba qayda dhaka (chhupa) hua hona zaruri hai aur shauhar ke siwa jo bhi ghar mein aaye wo aawaz se khabar kar ke aaye, ajnabi aurat ko siwaye chand sooraton ke dekhna mana hai:

1. Tabeeb (hakim) mareeza ke marz ki jagah ko.
2. Jis aurat ke sath nikah karna hai usko chhup kar dekh sakta hai.
3. Gawah jo aurat ke mut'alliq gawahi dena chahe.

4. Qazi jo aurat ke mut'alliq koi hukm dena chahe wo bhi ba qadr e zarurat dekh sakta hai.
Mas'ala: aawara auraton se bhi shareef auratein parda karein. *(durre mukhtar)*

Aurat ko apne ghar se nikalna bhi mana hai siwaye chand jagahon ke maslan:
1. Qaabila : yani daayi ka pesha karne wali aurat ghar se nikal sakti hai.
2. Shahida : gawahi dene ke liye aurat qazi ke darbar mein ja sakti hai.
3. Ghaasila : jo aurat murda auraton ko ghusl deti hai wo bhi is zarurat se nikal sakti hai.
4. Kaasiba : jis aurat ka koi kamai karne wala na ho wo rozi hasil karne ke liye ghar se nikal sakti hai.
5. Nayera : walidain aur khaas ahle qarabat se milne ke liye bhi ghar se nikal sakti hai.

Agar iski poori tahqeeq karna ho to Aala Hazrat Imaam Ahmad Raza qaddasa sirrruhu ki kitab مروجالنجالخروجالنساء ka mutala karo. Hum ne jo kaha ke in mauqon mein aurat ghar se nikal sakti hai uske maana ye hain ke parda se nikle is tarah na nikle jaise aaj kal riwaaj hai ke ya to be burqa bahar phirti hain ya agar burqa hai to munh khula hua aur burqa bhi nihayat khushnuma aur chamakdar ke dusre mardon ki us par khwah makhwah nazar pade ye jaaiz nahi. Ye ahkaam

the ghar se nikalne ke ab raha safar karna iske mut'alliq ye zarur yaad rakho ke aurat ko akele ya kisi ajnabi mard ke sath safar karna haraam hai zaruri hai ke uske sath koi mehram ho, aaj kal jo riwaaj ho gaya hai ki ghar ko khat likh diya (ya phone kar diya) ke hum ne apni beewi ko fulan gaadi par sawaar kar diya hai tum station par aakar utaar lena ye najaaiz bhi hai aur khatarnak bhi, devar aur behnoi waghairah se bade bade gharon mein bhi parda nahin balki baaz auratein to kehti hain ke un se parda karne ki zarurat hi nahin ye mehaz ghalat hai. Hadees e paak mein irshad hua ki ''devar to aur bhi zyada maut hai''

Baaz jagah un se hansi aur mazaq tak kiya jaata hai khyaal rakho ke jis aurat se kabhi bhi nikah jaaiz na ho jaise damad, rizaai beta, baap, bhai, sasur waghairah to unse parda zaruri nahi agar un logon se (jinse parda zaruri hai) ba qayda parda na ho sake to kam az kam ghoonghat se aur unke samne haya aur sharm se rehna zaruri hai.

Aisa baarik libas na pehno jisse nangi maloom ho aur aisa libas na pehno jo pindaliyon se bilkul chimat jaata ho aur jisse badan ka andaza hota ho, haan agar us ghar mein siwaye shauhar waghairah ke koi ajnabi na aata ho to koi harj nahin magar aise ghar aaj kal mushkil se milenge.

Dr. Iqbal ne khoob kaha hai:
Yaani Hazrat Fatima Zahra radiallaho ta'ala anha ki tarah Allah wali pardadaar bano taaki apni god mein Imaam husain radiallaho ta'ala anhu jaisi aulad dekho.

Ladkiyon ki taleem

Apni ladki ko wo ilm wa hunar zarur sikha do jiski usko jawan ho kar zarurat padegi lihaza sab se pehle ladki ko paaki, paleedi, haiz wa nifaas ke shara'i mas'ale, roza, namaz, zakaat waghairah ke masael padha do yaani qur'an shareef aur deeniyat ke risale padha do, phir kuchh aisi akhlaqi kitabein jin mein shauhar ke huqooq baja lane, bachhon ke paalne, saas nanadon se mel muhabbat rakhne ke tariqe sikhaye gaye ho wo bhi zarur padha do behtar ye hai ke unko Nabiye kareem sallallaho alaihi wasallam ki tarikh bhi mutala karao jisse dunya mein rehne sehne ka dhang (tariqa) aa jaye iske baad har tarah ka khana pakana ba qadr e zarurat seena, pirona aur dusri zanaana dastkari aur sooi ka hunar zarur sikha do kyun ke sooi hi wo cheez hai jiski zarurat marne ke baad bhi padti hai yaani murda sila hua kafan pehan kar qabr mein jata hai. Sooi auraton ka khaas hunar hai ke agar (khuda na kare) kabhi aurat par koi musibat pad jaye ya bewa ho jaye aur kisi majboori ke wajah se dusra nikah na kar

sake to ghar mein aabru se baith kar dastkariyon se pet paal sake. Aaj kal khana pakane aur seene pirone ki bahut si kitabein chhap (print) chuki hain chunanche dehli ka bawarchi khana, khwane nemat, khwane yagma khane pakane ke hunar ke liye zarur padha do balki unse har tarah ka khana pakwa lo aur doston! Teen cheezon se apni ladkiyon aur beewiyon ko bahut bachao-
(1) novels (2) college aur school ki (beparda) taleem (3) theater aur cinema ye teen cheezein ladkiyon ke liye zehre qatil hain. Is waqt ladkiyon mein jis qadr shokhi, aazadi aur be ghairati hai wo sab in teen hi ki wajah se hai hum ne dekha ki ladkiyon ke liye pehle to zanaana school khule aur unmein pardadaar gadiya bachchiyon ko lane aur le jane ke liye rakhi gai agarche unmein naam ka parda tha magar khair kuchh aar sharm thi phir wo gadiya band hui aur sirf ek aurat jisko mama kehte the lane aur pahunchane ke liye reh gai phir wo bhi khatm sirf ye raha ke jawan ladkiyan burqa pehan kar aayein

Phir ye bhi khatm hua aazadana taur par aane jane lagi phir aqal ke andhon ne ladkiyon aur ladko ki ek hi jagah talim shuru kara di aur sharda act jaari karaya jiske maana ye hai ke 18 saal se pehle koi nikah na kar sake phir ladkiyon aur ladko ko cinema ke ishqiyan drame dikhaye, behuda novelon ki rok thaam na ki

jiska matlab saaf ye hua ke unke jazbaat ko bhadkaya gaya aur nikah rok kar bhadke huye jazbaat ko poora hone se rok diya gaya jiska mansha sirf ye hai ke haraam kaari badhe kyun ke bhadki hui shahwat jab halal rasta na payegi to haraam ki taraf kharch hogi aur aisa hi ho raha hai. Ab is waqt ye halat hai ke jab schoolon, colleges ki ladkiyan subah wa shaam zarq barq libas mein raston se aapas mein mazaq wa dil lagi karti hui, zor se baatein karti hui, itr lagaye, dupatta sar se utare huye nikalti hain to maloom hota hai ke shayad hindustan mein paris aa gaya aur dardmand dil rakhne wale khoon ke aansoo rote hain.
Akbar Allahabadi ne khub farmaya:

'beparda kal jo aai nazar chand beebiyan,
akbar zameen mein ghairat e qaumi se gad gaya,
puchha jo unse aapka parda kidhar gaya,
kehne lagi ke aqal pe mardon ki pad gaya'.

Koshish karo ki tumhari ladkiyan hayadaar aur adab wali bane taaki unki aulad mein ye bhi aausaf paye jayein.
Dr. Iqbal ne kya khub farmaya:

'be adab maa'n ba adab aulad jan (paida) sakti nahi,
maadne zar maadne faulad ban sakti nahin'.

Yaad rakho! Is zamane mein in schoolon aur colleges ne qaum mein inqelab paida kar diya hai aaj tariqa ye hai ke agar kisi qaum ka naqsha badalna ho to us qaum

ke bachchon ko college ki taleem dilao bahut jald us qaum ki halat badal jayegi.
Akbar ne khub kaha hai:

'yoon qatl se bachchon ke wo badnaam na hota,
afsos ke firaun ko college ki na soojhi'.

Aur doston! Baaz schoolon aur colleges ke naam mein islam ka naam bhi laga hota hai yaani unka naam hota hai 'islamiya school, islamiya college' is naam se dhokha na khaye islamiya school, islamiya college naam rakhna faqat muslim qaum se islam ke naam par chanda wasool karne ke liye hai warna kaam sab colleges ka qarib qarib yaksa (barabar) hai ghazab to dekho ke naam islamiya school aur tateel (chhutti) hoti hai itwar ke din islam mein to bada din jumu'ah ka hai har kaam angrezi mein, vahan ke talaba akhlaq aur aadab angrezi phir ye islamiya school kahan raha baaz schoolon ke naam bajaye islamiya school muhammadan school ya muhammadan college rakh diye gaye. Allah ta'ala ne hum musalmanon ka naam rakha hai 'muslimeen' qur'an farmata hai,

"Allah ne tumhara naam musalman rakha" *(soorah haj, aayat 78)*

Magar isaiyon ki taraf se humara naam 'Muhammadan' rakha gaya hum logon ko wo hi naam pasand aaya jo isaiyon ne hum ko diya gharze ke un schoolon se apni ladkiyon ko bachao aur apne ladko

ko bhi vahan zaruratan talim dilwao magar unka deen wa mazhab sambhal kar. Isi tarah ladkiyon ko ghar par jo master se padhwate hain ya isai auraton ya lediyon se talim dilwate hain wo sakht ghalati karte hain bahut jagah dekha gaya ke ladkiyan masteron ke sath bhaag gai aur un aawara ustaniyon ke zariye hazaron fitne phaile. Mujhe ye maloom nahin hota ke aakhir ladkiyon ko is qadr aala talim ki zarurat kya hai unko to wo cheezein padhao jinse unhein kaam padta hai unka saara kharcha to shauharon ke zimme hoga phir unko is qadr talim se kya fayda? Gharze ke apni aulad ko deendar aur hunarmand banao ke isi mein deen wa dunya ki bhalai hai. Apni ladkiyon ko sirf Khatoone Jannat Fatima Zahra radiallaho ta'ala anha ke naqshe qadam par chalao unki paak zindagi ka naqsha wo hai jo dr. Iqbal ne is tarah bayan farmaya:

> Hath mein chakki aur munh mein qur'an donon jahan unki farmabardar aur wo khawind ki muteea (farmabardar).

Napasandida rusoom

Har shakhs ko ek din marna aur is dunya se jaana hai aur kya khabar hai ke kis ki maut kis jagah aur kis waqt aa jaaye isliye har musalman ko lazim hai mayyat ke ghusl aur kafan dafan ke masael sikhe ke agar kisi jagah zarurat pad jaye to uska kaam na ruke. Hum ne aaj ye

samajh rakha hai ke mayyit ka ghusl aur kafan sirf mulla ka kaam hai humari ismein be izzati hai lekin agar kisi ka baap ya koi qarabatdar mar jaaye aur wo apne hath se usko qabr tak pahunchane ka saman kar de to ismein be izzati kya hogi? Kya baap ke marne ke baad use chhuna bhi be izzati hai?

Ek musalman sahab bahadur ka inteqal new delhi mein ho gaya wo hazrat punjab ke rehne wale the vahan koi ghusl dene wala na mila bahut der tak unke walid ki laash be ghusl padi rahi. Zila badayun mein ek jagah ek shakhs ke walid ka fatiha tha choonke wo majma sahab bahaduron ka tha kisi ko qur'an paak padhna na aata tha ab badi mushkil padi aakhirkar gramophone mein surah yaseen ka record bajakar us record ka sawab murda baap ki rooh ko pahunchaya gaya. Ye do baatein hain jis par musalmanon ki halat par maatam karna padta hai isliye sabse pehle zaruri hai ke maut aur meeras ke zaruri mas'ale musalman sikhein aur in tamam masael ke liye kitab 'Bahaare Shariyat' ko mutale mein rakhein.

Humko is jagah un rasmon se guftagu karni hai jo musalmanon mein najaaiz ya fuzool kharchiyon ki padi huyi hain ye rasmein do tarah ki hain ek to maut ke waqt ki aur dusri maut ke baad ki.

Maut ke waqt ki rasmein

Aam taur par ye riwaaj hai ke mayyit ke marte waqt jo log maujood hote hain vahan dunyavi baatein karte hain, jab inteqal ho jaata hai to rone pitne ki halat mein be sabri aur baaz waqt kufr ke kalme munh se nikaal dete hain ke haay khuda ne be waqt maut de di, malikul maut ne zulm kar diya, kya humara hi ghar maut ke liye reh gaya tha waghairah waghairah, mar chukne ke baad jo khwesh wa aqraba bahar pardes mein hote hain un ko taar se khabar dete hain phir aane ka intezar karte hain punjab mein ye bimari bahut hai. Maine baaz jagah dekha hai ke do din tak laash rakhi hai jab khwesh wa aqraba aaye tab dafan kiya gaya, phir jis qaum ya jis muhalle mein maut ho gayi vahan saari qaum aur saara muhalla roti na pakaye ab ek din mayyit padi rahi to zindon ki bhook ke maare aadhi jaan ghul gayi ab jab ke dafan se faraghat ho chuki to kisi qarabatdar ne un sab ke liye roti pakayi aur roti pakane par ye zaruri hai ke un tamam logon ke liye khana pakaye jinke ghar ab tak dafan ke intezar mein roti na paki thi yaani saari biradari ya saare muhalle ke liye.

UP mein baaz jagah dekha gaya hai ke maut ki roti muhalledaron ko raat ko utha utha kar pahunchate

hain agar kisi ke ghar na pahunche to uski sakht shikayat hoti hai jaise ke shadi ki roti ki shikayat hoti hai. Punjab mein ye bhi riwaaj hai ke mayyit ke sath ek deg chawalon ki pak kar qabristan jaati hai jo ke dafan ke baad vahan fuqra ko taqsim kar di jati hai aur up mein kachha ghalla aur paise le jate hain jo qabristan mein taqsim hote hain.

In rasmon ki kharabiyan

Insaan ke liye naza'a ka waqt bahut sakht waqt hai ke umr bhar ki kamai ka nichod us waqt ho raha hai us waqt qarabatdaron ka vahan dunyavi baatein karna sakht ghalati hai kyun ke usse mayyit ka dhyan hatne ka andesha hai faqat aankhon se aansu bahein ya mamooli aawaz munh se nikle aur kuchh sabr waghairah ke lafz bhi munh se nikal jayein to koi harj nahin magar seena pitna, munh par tamacha marna, baal nochna, kapde phadna, be sabri ki baatein munh se nikaalna "Noha" hai aur "Noha" haraam hai Noha karne wale sakht gunahgar hain. Ye samajh lo ke Noha karne aur nochne se murda wapas nahin aa jata balki sabr ka jo sawab milta hai wo bhi jaata rehta hai. Do hi waqt imtehan ke hote hain ek khushi ka aur dusra gham ka jo in do waqton mein qaaim raha wo waqai mard hai. Musibat ke waqt ye khyaal rakho ke jis rab ne umr bhar aaram diya agar wo kisi waqt koi ranj ya

gham bhej de to sabr chahiye kisi qarabatdar ke aane ke intezar mein mayyit ke dafan mein der lagana sakht mana hai aur usmein har tarah ka khatra hi hai. Agar zyada rakhne se mayyit ka jism bigad jaye ya kisi qism ki boo waghairah paida ho jaaye ya kisi qism ki kharabi waghairah paida ho jaaye to usmein musalman mayyit ki tauheen hai qarabatdar aakar mayyit ko zinda nahin kar lenge aur munh dekh kar bhi kya karenge isliye dafan mein jaldi karna zaruri hai. Chand cheezon mein bila wajah der lagana mana hai ladki ki shadi, qarz ka ada karna, namaz ka padhna, tauba karna, mayyit ko dafan karna, nek kaam karna kisi ke marne se muhalle mein roti pakana ya khana mana nahin ho jata haan choonke mayyit ke khaas rishtedar dafan mein mashgool hone aur zyada ranj wa gham ki wajah se khana nahin pakate unke liye khana taiyar karna balki unhein apne sath khilana sunnat hai magar khyaal rahe ke khana sirf un logon ke liye pakaya jaye aur wo hi log khayein jo ranj wa gham ki wajah se ghar na paka sakein muhalla walo aur biradari ko rasmi tariqe par khilana bhi jaaiz hai aur khana bhi. Gham aur ranj dawaton ka waqt nahin mayyit ke sath deg ya kuchh ghalla le jane mein harj nahin magar do baaton ka zarur khyaal rahe, awwal ye ke log us khairat ko itna zaruri na samajh lein ke na ho to qarz lekar karein. Agar mayyit ke warison mein se koi waris bachha ho ya koi safar mein ho to mayyit ke maal se ye khairat na

karein balki koi shakhs apni taraf se kar de. Dusre ye ke qabristan mein taqsim karte waqt ye khyaal rakha jaye ke fuqra wa ghurba qabron ko paanv se na raunde aur ye khana ya ghalla niche na gire behtar to yehi hai ke ghar par hi khairat kar di jaaye kyun ke ye dekha gaya hai ke khairat lene wale fuqra ghalla lene ke liye qabron par khade ho jate hain aur chawal waghairah bahut kharab karte hain.

Maut ke waqt ki islami rasmein

Jaan kani ki nishani ye hai ke bimar ki naak tedhi pad jati hai aur kanpati niche baith jati hai jab ye alamat bimar mein dekh li jaaye to fauran uska munh ka'aba shareef ko kar diya jaaye ya to uski charpai qabr ki taraf rakhi jaye yaani shimaal (north) ko sar aur junoob (south) ko paanv aur mayyit ko seedhi karwat par leta diya jaaye magar isse jaan nikalne mein dushwari hoti hai behtar hai ke mayyit ke paanv qible ki taraf kar diye jayein aur usko chit leta diya jaaye taaki ka'abe ko munh ho jaaye karwat ki zarurat na rahe. Chand jagah ka'abe ki taraf paanv karna jaaiz hai:

1) let kar namaz padhte waqt,
2) jaan nikalne ke waqt,
3) mayyit ko ghusl dete waqt,
4) qabristan le jate waqt jab ke qabristan mashriq (east side) ki taraf ho.

Phir uske paas baithne wale koi duniyavi baat na karein aur us waqt khud bhi na royein balki sab log is qadr aawaz se kalima tayyaba padhein ke mayyit ke kaan mein wo aawaz pahunchti rahe aur koi shakhs us waqt munh mein paani daalta rahe kyun ke us waqt piyaas ki shiddat hoti hai agar garmi zyada pad rahi ho to koi pankhe se hawa bhi karta rahe. Surah yaseen shareef padhein taaki uski mushkil aasan ho aur rab ta'ala se dua karein ke ya Allah uska aur hum sab ka beda paar lagaeyo.

Jab jaan nikal jaaye to kisi ko rone se na rokein kyun ke zyada gham par na rona sakht bimari paida karta hai haan ye hukm dein ke Noha na karein yaani munh par thappad na lagayein aur be sabri ki baatein na bakein. Ghusl aur kafan se farigh ho kar na'at khwani karte huye buland aawaz se durood shareef aur kalima tayyiba padhte huye mayyit ko le chalein kyun ke aaj kal agar zikre ilaahi aawaz se na ho to log dunya ki baatein karte huye jaate hain aur ye mana hai neez is na'at khwani aur durood shareef ki aawaz se gharon mein log samajh jate hain ke koi mayyit ja rahi hai to aakar namaz aur dafan mein shareek ho jate hain. Namaze janaza padh kar kam az kam teen baar Surah Ikhlas, Surah Falaq, Surah Naas Aur Surah Fatiha padh kar mayyit ko sawab bakhshein ke janaze ki namaz ke baad dua karna sunnate rasoolullah sallallaho

alaihi wasallam aur sunnat e sahaba radiallaho ta'ala anhum hai. *(dekho humari kitab Ja al haq)*

Dafan se farig hokar qabr ke sirhane surah baqara ki aayatein "Muflihun" tak aur qabr ke paanv ki taraf surah baqra ka aakhiri rukua padh kar mayyit ko sawab bakhshein. Jab dafan se farigh ho kar log laut jayein tab qabr ke sirhane ki taraf khade hokar azaan keh dein to achha hai ke isse azaabe qabr se najaat hai murde ko nakeerain ke sawalaat ka jawab bhi yaad aa jayega. Phir qarabatdar mayyit ke sirf ghar walo ko khana khilayein balki behtar ye hai ke pakakar lane wala khud bhi unke sath hi khaye aur unko majboor karke khilaye.

Maut ke baad ki murawwaja rasmein

Maut ke baad har ilaqe mein alahida alahida rasmein hoti hain magar kuchh rasmein aisi hain jo thode farq se har jagah ada ki jati hai unhi ka hum yahan zikr karte hain.

Dulhan ka kafan uske maike se aata hai yaani ya to uske maa'n baap kafan kharid kar laate hain ya baad ko uski qimat dete hain isi tarah dafan aur taqriban maut ke teen din tak saara kharcha maike wale karte hain dulhan ki aulad ka kafan bhi maike walo ki taraf se hona zaruri hai. Teen din mayyit walo ke ghar qarabatdaron aur khaas samdhiyana se khana aana

zaruri hai aur bhi itna zyada lana padta hai ke saare kumbe, saari biradari ko kaafi ho, 6 waqt khana bhejna padta hai agar 25-25 aadmiyon ka har waqt khana pakaya gaya to is qahat saali ke zamane mein kam az kam 50 rupye kharch huye phir jab khair se ye teen din guzar gaye to ab mayyit walo ke zimme lazim hai ke teesre din teeja (soyam) kare jis mein saari biradari balki saari basti ki roti kare jismein ameer wa gharib daulatmand log zarur shareek ho aur gazab ye ke bahut jagah ye biradari ki dawat khud mayyit ke maal se hoti hai halanki mayyit ke chhote yateem bachhe, bewa aur gharib, budhe maa'n baap bhi hote hain magar un sab ke munh se ye paisa nikaal kar is mele ko khilaya jata hai. Maut ke baad teen din tak mayyit ke ghar wale ta'aziyat ke liye baithate hain jahan bajaye dua aur ta'aziyat ke huqqe ke daur chalte hain aur kuchh qur'an karim padh kar bakhshtey bhi hain to is tarah ke huqqa munh mein hai hath uthe huye hain. Phir 40 roz tak barabar do rotiyan har roz khairat ki jaati hain aur is ke darmiyan 10wa, 20wa aur 40wa badi dhoom dhaam se hota rehta hai jismein biradari ki aam dawatein hoti hain aur fatiha ke liye har qism ki mithaeyan aur fruit (mewe) aur kam az kam ek umda kapdon ka joda rakha jata hai, fatiha ke baad wo mithaeyan aur fruit to ghar ke bachhon mein taqsim kiya jaata hai aur kapdon ka joda khairat hota hai, phir 6 maah ke baad 6 maahi aur saal ke baad mayyit ki

barsi hoti hai is barsi mein bhi biradari aur basti ki roti ki jati hai lo sahab aaj in rasmon se pichha chhuta. Baaz jagah dekha gaya hai ke kafan par ek nihayat khubsurat reshmi ya ooni chadar daali jaati hai jo baad kafan khairat hoti hai magar doston! Ye bhi khyaal rahe ke 99% ye rasmein apne naam aur shohrat ke liye hoti hain agar ye kaam na honge to naak kat jayegi.

In rasmon ki kharabiyan

Shariyat mein kafan uske zimme hai jiske zimme uski zindagi ka kharcha hai lihaza har jawan, maaldar mard ka kafan uske apne maal se diya jaana chahiye aur chhote bachhon ka kafan uske maa'n baap ke zimme hai isi tarah agar beewi ka inteqal rukhsat se pehle ho gaya to beewi ke baap ke zimme hai agar rukhsat ke baad inteqal hua to shauhar ke zimme, shauhar ke hote huye uske baap bhai se jabran kafan lena zulm hai aur sakht mana hai. Sunnat ye hai ke mayyit ke padosi ya qarabatdar musalman sirf ek din yaani do waqt khana mayyit ke ghar bhejein aur wo khana sirf un logo ke liye ho jo gham ya mashguliyat ki wajah se aaj paka na sake. Aam muhalla walo aur birdaari ko is khane ka haq nahi unke liye ye khana sakht mana hai haan mayyit ke ghar jo mehman bahar se aaye hai unko is khane se khana jaaiz hai, ek din se zyada khana bhejna mana hai. Mayyit walo ke ghar teeja aur 40wa ki roti

karana aur us se biradari ki roti lena haraam wa makrooh tehreemi hai lihaza ye murwwaja rasmein teeja, 10wa, 20wa, 40wa, 6 maahi, barsi ki biradari ki dawatein khilane wale aur khane wale dono gunahgar hai ye khana sirf gharibon ka haq hai kyun ke ye sadqa wa khairat hai aur agar mayyit ka koi waris bachha hai ya safar mein hai to baghair taqsim kiye huye uska maal khairat karna bhi haraam hai ke na ye faqeeron ko jaaiz aur na maaldaro ko lihaza ya to koi waris khaas apne maal se ye khairat kare ya pehle mayyit ka maal taqsim karle phir nabalig aur gaeb ka hissa nikaal kar khaas hazir balig waris apne hissa se karein.

In dawaton ka ye shara'i hukm tha ab dunyavi halat par nazar karo to aap ko maloom hoga ke in teeja, 40wa aur barsi ki rasmon ne kitne musalmanon ke ghar tabah kar diye, mere samne bahut si aisi misaale hai ke musalmanon ki dukane, jaaydad aur makanaat 40wa aur teeja kha gaya aaj wo thhokare khate phir rahe hai. Ek sahab ne baap ko 40wa ke liye ek baniye se 400 rupye qarz liye the 2700 rupye ada kar chuke magar qarz khatm nahin huwa, phir lutf ye hai ke us teeje aur 40we ki rasmo se sirf ek hi ghar tabah nahin hota balki dulhan ke maike wale bhi sath tabah hote hai yaani

"Hum to dube hai sanam tumko bhi le dubege"

Kyun ke qayda ye hota hai ke agar teeja mayyit wala kare to 40wa ki roti us ke samdhiyane wale karein,

mere is kalaam ka tajuraba unko khub huwa hoga ke jinko kabhi in rasmon se wasta pada ho. Dekha gaya hai ke mayyit ka dum nikla aur muhalla wali aurton mardon ne ghar ger liya awwal to paandaan ke tukde uda diye ab sab log jama hain, khana aane ka intzaar hai, bechara mayyit wala musibat ka maara apna gham bhul jaata hai ye fikr pad jaati hai ke uske mele ka pet kis tarah bharu phir jab tak us bechare ka diwala nahin nikal jaata ye mela nahin hat'ta lihaza aey musalmanon! In najaaiz aur kharab rasmon ko bilkul band kardo.

Maut ke baad ki islami rasmein

Kafan wa dafan ka saara kharcha ya to khud mayyit ke maal se ho aur agar kisi ki beewi ya bachha mara hai to shauhar ya baap ke maal se ho maika se hargiz hargiz na liya jaaye mayyit ke maal se karein. In dawaton ka ye shara'I hukm hai, kisi se hargiz hargiz na liya jaaye. Mayyit walo ke ghar padosi ya qarabatdar sirf ek din khana le jaaye aur wo bhi itna jitna ke khaalis ghar walo ya unke pardesi mehmano ko kaafi ho aur usmein sunnat ki niyyat kare na ke dunyavi badla aur naam wa namood ki, agar teen roz tak ta'aziyat ke liye mayyit wale mard kisi jagah baithe to koi harj nahin magar usmein huqqa ka daur bilkul na ho balki aane wale fatiha padte aayein aur sabr ki hidayat karte jaaye.

Teen din ke bad ta'aziyat ke liye koi na baithe aur na koi aaye haan jo pardesi qarabatdar safar se aaye to jab bhi pahunche mayyit walo ki ta'aziyat kare yaani pursa de, aurtein jab kisi ke ghar pursa dene aati hai to khwah ma khwah mayyit walo se mil kar roti hain chahe aansu na aaye mil kar awaz nikaalna zaruri hota hai ye bilkul ghalat tariqa hai, unko sabr ki talqin karo aur 40wa barsi waghairah zarur karna chahiye magar is mein do baaton ka khyaal zarur rahe ek to ye ke jahan tak ho sake mayyit ke maal se na kare, agar koi waris bachha hai tab iske haq se khairat karna haraam hai lihaza koi qarabatdaar khana pina waghairah apne maal se kare aur dusre ye ke khana sirf fuqra aur ghurba ko khilaya jaye aam biradari ki roti hargiz hargiz na ki jaaye aur fuqara par is qadr kharch kiya jaaye jitni hasiyat ho qarz lekar to hajj aur zakaat dena bhi jaaiz nahi ye sadqa waghairah se bad kar nahi, iski puri tehqeeq ke liye aala hazrat quds sirahhu ki kitab "Jaliyussaut" dekho balki dekhne walo se humko maloom huwa hai ke Aala Hazrat Fazile Bareilvy rahmatullah ta'ala alaihi jab kisi ke yahan pursa dene jaate to uske ghar huqqa, paan bhi istemal na karte they. Kisi ne arz kiya ke hazrat ye to dawat nahin faqat ek tawazo hai ye kyun nahin istemal farmate to farmaya ke

Zukam ko roko taaki bukhar se aman rahe.

Humari is guzarish ka maqsad ye nahin ke teeja, 10wa, 40wa waghairah na karo ye to deobandi ya wahabi

kahega maqsad ye hai ke us auliya ke naam wa namood ke liye na karo balki najaaiz aur fuzool rasmon ko is se nikal do, haq ta'ala taufiq ata farmaye aameen.

Meeras

Islami qanoon mein musalmanon ki saari aulad yaani ladke ladkiyan apne maa'n baap ke marne ke baad uske maal se meeras lete hai ladke ko ladki se doguna milta hai magar hinduo, aariyo ke dharm mein ladki baap ke maal se mehroom hoti hai aur sab maal ladka hi leta hai ye saaf zulm hai jab donon ek hi baap ki aulad hai to ek ko meeras dena aur ek ko na dena iske kya muaani? Lekin kathiyawad aur punjab ke musalmanon ne apne liye ye hindu'ani qanoon qabool kiya hai aur hukoomat ko likh kar de diya hai ke hum ko hindu'ani qanoon manzur hai jiske muaani ye huye ke hum zindagi mein to musalman hain aur marne ke bad nauzubillah hindu. Yaad rakho! Qiyamat mein iska jawab dena padega agar islam ke is qanoon se narazi hai to kufr hai aur agar isko haq jaan kar is par amal na kiya to haqtalfi aur zulm hai.

Ladke tumko kya bakhsh dete hain aur ladkiyan kya chhin leti hai? Jab tum mar hi gaye to ab tumhara maal koi bhi le tumko kya? Tum bete ki muhabbat mein

apni aakhirat kyun tabah karte ho? Tumhara khayaal bhi ghalat hai ke ladki tumhara maal barbad kar degi, humne to ye dekha hai ke apne baap ki chiz ka dard jitna ladki ko hota hai utna ladke ko nahin hota. Ek jagah ladko ne apne baap ka makaan farokht kiya ladke to khushi se farokht kar rahe the magar ladki bahut roti chillati thi ke ye mere baap ki nishani hai isko dekh kar apne baap ko yaad kar leti hoon main apna hissa farokht na karungi uske rone se dekhne wale bhi rone lage aur budhape mein jitni maa'n baap ki khidmat ladki karti hai itni khidmat ladka nahin karta phir us gharib ko kyun mehroom karte ho? Ladke to marne ke baad qabr par fatiha ko bhi nahin aate lihaza zaruri hai ke ladki aur ladke ko pura hissa do. Kathiyawad mein ek qaum "Aaga khaani khoza" agar unke do bete ho to ek ka naam qasim bhai aur dusre ka naam ram laal ya molji aur kehte hain ke agar qiyamat ke din musalman ki bakhshish hui to qasim bhai bakhshwa lega aur agar hinduo ki najaat hui to ram laal hath pakdega kya ye hi humne bhi samajh rakha hai ke zindagi mein islami kaam karein aur meeras mein hinduo ke qanoon ikhtiyar kare taaki donon qaumein khush rahe?

Agar musalmanon ko yahi fikr hai ke humari aulad humara maal barbad kar degi to chahiye ke apni jaaydad, makanaat, dukanein waghairah apni aulad par waqf kar dein iska fayda ye hota hai ke humare baad

humari aulad hi humari jaaydad aur makanaat se har tarah nafa uthaye aur usmein rahe uska kiraya khaye aur hissa e rasad kiraya ko aapas me taqsim kare magar usko rehan (girwi) na kar sake usko bech na sake isse insha Allah azwajjal tumhari jaaydad aur makanaat mehfooz ho jayenge kisi ke hath farokht na ho sakenge aur tum gunah se bhi bach jaoge. Agar musalman is qanoon par amal karte to aaj unki jaaydad e hinduo ke pass na pahunch jaati. Waqf alal aulad karne ka tariqa kisi alim se puchh lena chahiye aur meeras ke liye humne ek kitaab urdu zuban mein likh di hai jiska naam hai "Ilmul meeras" iska mutala karo.

Humare baz doston ki farmaish thi ke kitab ke aakhir mein faydemand wazife aur amal rozana padhne ke bhi aur mutabarrak tarikho aur badi raaton ke bhi bayan kar diye jaaye kyun ke log unse bekhabar hai. Main muslaman ke fayde ke liye wo amal jo ke bafazlihi ta'ala 100% kamyab hain aur jiski mujhko mere wali nemat murshid barhaq Hazrat Sadrul Afazil Maulana Muhammad Naimuddin sahab qibla rahmatullah ta'ala alaihi ki taraf se ijazat hai, khaas liwajhillah batata hoon aur sunni musalmanon ko inki ijazat deta hoon.

Zaruri note :

Har amal ki kamyabi ki do shartein hai :

Awwal aamil ka sahi ul aqeeda hona aur har badmazhab khusoosan deobandi aur wahabi ki sohbat se bachna, dusra shara'i ahkaam khusoosan namaz roze ka sakhti se paband hona. Mareez agar dawa kare magar parhez na kare to dawa fayda nahi pahunchati isi tarah agar un mazkura amal ka karne wala ye do parhez na karega to kamyab na hoga.

12 mahinon ki mutabarrak tarikho ke wazife aur amaliyaat

10wi muharram:

Ashura muharram ki 9wi aur 10wi ko roza rakhe to bahut sawab payega, baal bachhon ke liye 10wi muharram ko khub achhe achhe khane pakaye to insha Allah azzwajjal saal bhar tak ghar mein barkat rahegi. Behtar hai ke haleem (khichda) paka kar hazrat shahide karbala Imaam Husain radiallaho ta'ala anhu ki fatiha kare bahut mujarrab hai, isi tarikh ko ghusl kare to tamam saal insha Allah ta'ala bimariyon se aman mein rahega kyun ke is din aabe zam zam tamam paaniyon mein pahunchta hai.
(tafseer ruhul bayan para 12 aayat qissa nooh)

Isi 10wi muharram ko jo surma lagaye to insha Allah ta'ala saal bhar tak uski aankhein na dukhein.

Rabiul awwal ka milad shareef:

Rabiul awwal ki 12wi tarikh ko huzoor sallallaho alaihi wasallam ki wiladat paak ki khushi mein roza rakhna sawab hai magar behtar ye hai ke do roze rakhein aur is mahina mein mehfil e milad shareef karne se tamam saal bhar barkatein aur har tarah ka aman rehta hai.
(ruhul bayan zere aayat muhammadur rasoolullah)

Iska bahut tajriba kiya gaya hai aur 11wi, 12wi tarikhon ki darmiyani raat ko tamam raat jaage, is raat mein ghusl kare, naye kapde badle, khushbu lagaye, wiladat paak ki khushi kare aur bilkul theek subah sadiq ke waqt qiyam aur salam kare insha Allah azzwajjal jo bhi nek dua mange qubool hogi bahut hi mujarrab hai aur aetiqaad shart hai. La ilaaj mareez aur bahut musibat zadon par aazmaya gaya durust paaya magar qiyam aur salam ka waqt nihayat sahi ho.

Rabiul aakhir ki 11wi shareef:

Is mahina mein har musalman apne ghar mein Huzoor Ghaus Paak Sarkare Baghdad radiallaho ta'ala anhu ki fatiha kare saal bhar tak bahut barkat hogi agar har chand ki 11wi shab ko yaani 10wi aur 11wi tarikh ki darmiyani raat ko muqarrar paison ki sheerini musalman ki dukan se kharid kar pabandi se 11wi ki fatiha diya kare to rizq mein bahut hi barkat hogi aur

insha Allah ta'ala kabhi pareshan haal na hoga magar shart ye hai ke koi tarikh naaga (discontinue) na kare aur jitne paise muqarrar kar de usmein kami na ho, utne hi paise muqarrar kare jitne ki pabandi kar sake khud main iska sakhti se paband hoon aur bafazlihi ta'ala iski khubiyan beshumar pata hoon.

Rajab:

Rajab ke mahine me 13wi, 14wi aur 15wi tarikh ko roze rakhe inko "Hazari roza" kehte hain kyun ke in rozon ka sawab mashhoor ye hai ke 1000 rozon ke barbar hain. 22wi rajab ko Imaam Ja'afar Sadiq radiallaho ta'ala anho ki fatiha karein bahut si adi hui musibatein tal jaati hain.

27wi rajab ko merajunnabi nabi sallallaho alaihi wasallam ki khushi mein jalse karein, khushiyan manayein, raat ko jaag kar nawafil padein. Punjab mein rajab ke mahina me zakaat nikalte hai lekin zaruri ye hai ke jab maal ka saal poora ho jaaye to fauran zakaat nikaal de rajab ka intezar na kare, haan saal poora ho jaane se pehle bhi nikaal sakta hai aur agar ramzan mein zakaat nikaale to zyada behtar hai kyun ke ramzan mein nek kaamon ka sawab zyada hai.

Sha'aban, shabe baraat:

Is mahina ki 15wi raat jisko shabe baraat kehte hai

bahut mubarak raat hai is raat mein qabristan jana, wahan fatiha padhna sunnat hai. Isi tarah buzurgane deen ke mazarat par hazir hona bhi sawab hai agar ho sake to 14wi aur 15wi tarikh ko roze rakhe, 15wi tarikh ko halwa waghairah buzurgane deen ki fatiha padh kar sadqa wa khairat kare aur 15wi raat ko saari raat jaag kar nafil padhe aur is raat ko har musalman ek dusre se apne qusoor maaf kara lein, qarz waghairah ada karein kyun ke bughz wale musalman ki dua qabool nahin hoti aur behtar ye hai ke 100 rak'at nafal padhe. Do do rak'at ki niyat baandhe aur har rak'at mein ek ek baar surah fatiha padh kar 11 martaba surah ikhlas padhe to rab ta'ala uski tamam haajatein poori farma de aur uske gunah maaf farma de.
(tafseer ruhul bayan surah dukhaan)
Aur agar tamam raat na jaag sake to jis qadr ho sake ibadat kare aur ziyarate qubur kare (auraton ko qabristan jana mana hai) lihaza wo sirf nawafil aur roze ada karein, agar is raat ko 7 patte beri ke paani mein josh dekar ghusl kare to inshahul azeez tamam saal jadu ke asar se mehfooz rahega.

Maahe Ramzan:

Ye wo mubarak mahina hai jiska har har minute barkaton se bhara huwa hai, isme har waqt ibadat ki jaati hai, din ko roza aur tilawat e qur'an paak aur raat taraweeh aur sehri mein guzarti hai magar is maah

mein ek raat badi mubarak hai. Din to jumu'atul wadah ka din aur raat 27wi raat, iske kuchh amal bataye jate hai :
Ramzan sharif ki 27wi raat ghaliban shabe qadr hai, is raat ko jaag kar guzaare agar tum raat na jaag sake to sehari kha kar na soye aur ye dua zyada mange:

> Tarjuma : "Ilaahi azzwajjal tujh se aafiyat mangta hoon deen wa dunya aur aakhirat ki"

Agar ho sake to 100 rak'at nafil do do ki niyyat se padhe aur har rak'at mein surah fatiha ke baad surah qadr ek bar aur surah ikhlas teen teen baar padh le aur har salam par kam az kam 10 baar durood shareef padhta jaaye aur behtar ye hai ke isi 27wi shab ko taraweeh ka khatm qur'an bhi kiya jaaye.
(tafseer ruhul bayan surah qadr)

Jumu'atul wadah mein namaz qaza e umri padhe, iska tariqa ye hai ke jumu'ahtul widah ke din zuhar wa asar ke darmiyan 12 rak'at nafal do do rak'at ki niyyat se padhe aur har rak'at mein surah fatiha ke baad ek baar aayatal kursi aur teen baar surah ikhlas aur ek baar surah falaq aur surah naas padhe iska fayda ye hai ke jis qadr namazein usne qaza karke padhi hogi unke qaza karne ka gunah in sha Allah azzwajjal maaf ho jayega ye nahin ke qaza namazein is se maaf ho jayegi wo to padhne se hi ada hogi. Eid, Baqar eid ki raaton

mein ibadat karna sawab hai.
Jo koi is kitab se fayda uthaye to mujh faqeer be nawa ke liye dua kare ke rab ta'ala imaan par khatima naseeb farmaye aameen.

Zimniya Islami Zindagi

Musalmaan aur bekaari

Musalmanon ko barbad karne wale asbaab mein se bada sabab unke jawanon ki bekaari aur bachhon ki awaragi hai. Aaj ke musalmanon par akhrajaat zyada aur aamdani ke zariya mehdood balki qariban nabood hain, yaqeen karo bekaari ka natija nadaari hai nadaari ka anjam qarzdari aur qarzdari ka anjam zillat wa khwari hai balki sach to ye hai ke nadaari wa muflisi sadaha aibon ki buniyad hai.

Chori, daketi, bheek, badmashi, jaalsazi iski shakhein hai aur jel phaansi iske phal, muflis ki baat ka wazan hi nahin hota. Peshewar waaiz aur ulama ko badnaam karne wale muhazzab bhikari aala darja ka wa'az keh kar jab aakhir mein keh dein ke bhaiyon mere paas kiraya nahi, main muflis hoon meri madad karo in do lafzon se saara wa'az bekaar ho jata hai.
Bheek wo khatai hai jo wa'az ke saare nasha ko utaar deti hain haq to ye hai ke muflis ki na namaz itminan

ki na roza, zakaat wa hajj ka to zikr hi kya ye ibadatein usey naseeb hi kaise hon.
Shaikh sa'adi alaihirrahma ne kya khoob farmaya:

> "Beewi bachchon aur roti kapde ka gham aabid sahab ko malakut ki sair se niche utaar lata hai namaz ki niyyat baandte hi khyaal paida hota hai subah bachhe kya khayenge"

Isliye musalmanon ko chahiye ke bekaari se bache! Apne bachhon ko aawara na hone dein aur jawanon ko kaam par lagayein. Dusri qaumon se sabaq lein dekho hinduo ke chhote bachhe ya school wa college mein nazar aayenge ya khawancha bechate. Musalmanon ke bachhe ya patang udate dikhae denge ya gend balla khelte, deegar qaumon ke jawan kachehriyon, daftaron aur umda umda ohadon ki kursiyon par dikhai denge ya tijarat mein mashgul nazar aayenge magar musalmanon ke jawan ya fashionable ya aish parast milenge ya bheek mangte dikhae denge ya badmashi karte nazar aayenge.

Cinema muslmanon se aabad, khel tamashon mein musalman aage aage, titar baazi, bater baazi aur patang baazi murgh baazi garz saari baaziyan aur halakat ke saare asbaab muslim qaum mein jama hain. Main to ye dekh kar khoon ke aansu rota hoon ke zalil peshewar musalman hi milte hain, meerasi musalman,

randiyan aksar musalman, zanane (hijde) musalman, yakka wa taanga wale aksar musalman, juwari wa sharabi aksar musalman, afsos jo deen badmashiyon ko dunya se mitane aaya us deen ke manne wale aaj badmashiyon mein awwal number.

Yaqeen karo humara zinda rehna aur hum par azaabe ilahi na aana sirf isliye hai ke hum huzoor sallallaho alaihi wasallam ki ummat mein hai, rab ta'ala ne farmaya:

> "Aur Allah ka kaam nahin ke unhein azaab kare jab tak aye mehboob tum unme tashreef farma ho. *(surah anfaal aayat 33)*

Warna pichhli halak shuda qaumon ne jo jurm ek ek karke kiye the hum un sab ke barabar balki unse badh kar karte hain. Shoaib alaihissalam ki qaum kam tolne ki mujrim thi, Looth alaihissalam ki qaum ne haramkari ki lekin dudh mein se makhkhan nikaal lena, wilayati ghee desi ghee bana kar bech dena waghairah waghairah inke baap dadao ko bhi na aata tha lihaza musalmanon! Hosh mein aao jald koi halal karobaar shuru karo. Ab hum bekaari ki buraiyon aur halal kamai ke naqli wa aqali fazael bayan karte hain.

Kasab ke naqali fazail:

1) huzoor e anwar sallallaho alaihi wasallam ne farmaya sab se behtar ghiza wo hai jo insaan apne hatho ki

kamai se khaye Dawood alaihissalam bhi apni kamai se khate the. *(bukhari wa mishkat baab ul kasab)*

2) farmate hain sallallaho alaihi wasallam ke tayyib cheez wo hai jo tumne apni kamai se khayi aur tumhari aulad tumhari kamai hai yaani maa'n baap aulad ki kamai kha sakte hai. *(tirmizi, ibne maaja)*

3) farmate hain sallallaho alaihi wasallam ke ek zamana aisa aayega jismein rupiya paisa ke siwa koi cheez kaam na degi. *(musnad imaam ahmad bin hambal)*

4) farmate hain sallallaho alaihi wasallam halal kamai farz ke baad farz hai.*(baihaqi)*
Yaani namaz roza ke baad kasabe halal farz hai.

5) farmate hai sallallaho alaihi wasallam ke rab ta'ala ne musalmanon ko us cheez ka hukm diya jiska paigambaron ko diya tha ke ambiya e kiram se farmaya:

> "Aey paighambaron! Halal rizq khao aur nek amal karo".

Aur musalmano se farmaya:

> "Aey musalmanon! Humari di hui halal cheezein khao".

6) baaz log hath phaila phaila kar gidgida kar duayein

mangte hai halanki unki ghiza, unka libas haraam kamai ka hota hai phir unki dua kyunkar qabool ho. *(muslim)*

7) farmate hain sallallaho alaihi wasallam k teen shakhson ke siwa kisi ko mangna jaaiz nahin ek wo jo kisi maqruz ka zaamin ban gaya aur qarz use dena pad gaya, dusra wo jiska maal aafate naagahani se barbad ho gaya, teesra wo jo faaqa mein mubtala ho gaya inke siwa kisi aur ko sawal halal nahi.
(muslim, mishkat, kitab ul zakaat)

8) ek baar huzoor sallallaho alaihi wasallam ki khidmat mein kisi ansari ne sawal kiya farmaya 'kya tere ghar mein kuchh hai?" arz kiya sirf ek kambal hai jisko aadha bichhata hoon aadha odhta hoon aur ek piyala jis se paani pita hoon farmaya wo dono le aao wo le aaya huzoor ne majma se khitaab karke farmaya ise kon kharidta hai ek ne arz kiya ke main ek dirham se leta hoon, phir do teen baar farmaya ke dirham se zyada kaun deta hai? Dusre ne arz kiya main do dirham (9 aane) mein kharidta hoon huzoor sallallaho alaihi wasallam ne wo donon unhin ko ata farma di (nilami ka suboot hua) aur ye do dirham un saail sahab ko de kar farmaya ke ek ka ghalla kharid ke ghar mein daalo aur dusre dirham ki kulhadi kharid kar mere pass lao phir us kulhadi mein apne daste mubarak se dasta

daala aur farmaya jao lakdiya kaato aur becho aur 15 din tak mere pass na aana, wo ansari 15 roz tak lakdiya kaat'tey aur bechte rahe 15 roz ke bad jab bargahe nabwi mein hazir hue to unke paas khane peene ke baad 10 dirham yaani paune teen rupye bache the usmein se kuchh ka kapda kharida aur kuch ka ghalla. Huzoor sallallaho alaihi wasallam ne farmaya ye mehnat tumhare liye mangne se behtar hai.
(ibne maaja, mishakt, kitabul zakaat)

8) farmate hain sallallaho alaihi wasallam ke jo koi bheek na mangne ka zaamin ban jaaye mein uske liye jannat ka zaamin hoon. *(nasai wa abu dawood)*

9) Huzoor alaihissalam ne Abuzar se farmaya ke tum logon se kuchh na mango arz kiya bahut achha farmaya agar ghode par se tumhara koda gir jaaye to bhi kisi se na mango utar kar khud lo. *(ahmad, mishkat)*

10) farmate hain sallallaho alaihi wasallam jo koi apna faaqa makhlooq par pesh kare Allah ta'ala uski faqeeri badhayega. Tama'a faqeeri hai aur Yaas ghina.

Kamai ke aqli fawaid :

1) halal kamai paigambaron ki sunnat hai.
2) kamai se maal badhta hai aur maal se sadaqa, khairat, hajj, zakaat, masjidon ki tameer, khanqahon

ki imarat ho sakti hai. Hazrate Usman radiallaho ta'ala anhu ne maal ke zariye jannat kharid li.
3) kamai khel kood aur sadaha jurmon se rok deti hai. Chori, daketi, badmashi, chughli, ghibat, ladai jhagde sab bekaari ke natije hain.
4) kasab se insaan ko mehnat ki aadat padti hai aur dil se ghurur nikal jata hai.
5) kasab me ghurbat wa faqeeri se aman hai aur gharibi deen wa dunya barbad kar ke donon jahan mein munh kaala karti hai, illa masha Allah.
6) jo koi kamai ke liye nikalta hai to amal likhne wale firishte kehte hai ke Allah ta'ala teri is harkat mein barkat de aur teri kamai ko jannat ka zakhira banaye is dua par zameen wa aasman ke firishte aameen kehte hai. *(tafseere naimi para 2, ruhul bayan)*

Ambiya e kiraam ne kya peshe ikhtiyar kiye?

Kisi paigambar ne na sawal kiya na najaaiz peshe kiye har nabi ne koi na koi halal pesha zarur kiya. Chunanche Adam alaihissalam ne awwalan kapde bunne ka kaam kiya aur baad mein aap kheti baadi mein mashghool ho gaye, har qism ke beej jannat se sath laye the unki kaasht farmate the inke siwa saare peshe kiye. Nooh alaihissalam ka zariya e ma'ash lakdi ka kaam tha (badai pesha) aur Idris alaihissalam darzi giri farmate the. Hazrat Hood aur Saaleh

alaihimussalam tijarat karte the, Hazrat Ibrahim alaihissalam ka mashgala kheti baadi tha, Hazrat Shoaib alaihissalam janwar paalte aur unke dudh se ma'ash hasil karte the, Looth alaihissalam kheti baadi karte the, Moosa alaihissalam ne chand saal bakriyan charayi, Dawood alaihissalam zirah banate the, Suleman alaihissalam itne bade badshah ho kar darkhton ke patton se pankhe aur zanbilein bana kar guzar farmate the, Eisa alaihissalam sairo sayyahat mein rahe na kahin makaan banaya na nikah kiya aur farmate the ke jisne mujhe nashta diya hai wo hi shaam ka khana bhi dega.
Huzoor Sayyide Aalam sallallaho alaihi wasallam ne bakriyan bhi charayi hain aur Hazrat Khadija radiallaho ta'ala anha ke maal ki tijarat bhi farmayi gharz har qism ki halal kamaiyan sunnate ambiya hai isko aar (bura) janna nadaani hai.
(tafseer naemi, tafseer azeezi)

Behtar pesha

Afzal pesha jihad, phir tijarat, phir kheti baadi, phir san'at wa harfat hai ulama -e- kiraam ne farmaya ke jaaiz peshon mein tarteeb hai ke baaz se baaz aala hain jin peshon se deen wa dunya ki baqa hai dusre peshon se afzal hain. Chunanche behtar san'at deeni tasneef aur kitab hai ke isse qur'an wa hadees aur saare deeni

uloom ki baqa hai phir aatey ki pisai aur chawal ki saaf karayi ke isse nafse insaan ki baqa hai, phir ruyi dhunai, soot katai aur kapda bunna hai ke isse satr poshi hai, phir darzi giri ka pesha bhi ke iska bhi yehi fayda hai, phir roshni ka saman banana ke dunya ko iski bhi zarurat hai, phir ma'ammari, eint banana (bhatta) aur chune ki taiyari hai ke isse shehar ki abadi hai rahi zargiri, naqqashi, karchobi, halwa sazi, attar banana ye peshe jaaiz hai magar unka koi khaas darja nahin kyun ke faqat zinat ke saman hai.
Khulasa ye hai ke bekaar rehna bada jurm hai aur najaaiz peshe karna usse badh kar jurm. Rab ta'ala ne hath paanv waghairah baratne ke liye diye hain na ke bekaar chhodne ke liye. *(tafseer naemi, tafseer azeezi)*

Najaaiz peshe:

Be murawwati ke peshe makrooh hai jaise zarurat ke waqt ghalla rokna, aghsaali, kafan dozi ke peshe, wakalat aur dalali, haan ba waqte zarurat in donon mein haraj nahin jab ke jhoot waghairah se bache, haraam cheezon ke karobar haraam hai jaise gaana, bajana, nachna, shukre baazi, bater baazi waghairah jhooti gawahi ke peshe, aise hi sharab ki tijarat ke sharab khichna, khichwana, bechna, bikwana, kharidna, kharidwana, majdoori par kharidaar ke ghar pahunchana ye sab haraam hai, aise hi janwar ke photo

ki tijarat najaaiz hai photo bhi khichna, khichwana najaaiz, juwe ke karobar haraam, juwa khelna, juwe ka maal lena sab haraam hai, aise hi musalmano se soodi karobar haraam sood lena, khana aur uske gawah banna wakalat karna sab haraam hai.

Ulama -e- mutqaddimeen imamat, azaan, masjid ki khidmat, ilme deen ki taleem par majdoori lene ko makrooh qarar farmate the magar ulama -e- mut'akhkhireen ne jab ye dekha ke is soorat mein masjidein viraan ho jayengi, taleeme deen band aur imamat, azaan mauqoof ho jayengi lihaza ise bila karahat jaaiz qarar farmaya. Taawiz ki ujrat bila karahat jaaiz hai.

Khulasa ye ke haraam aur makrooh peshon ke siwa kisi jaaiz peshe mein aar (burai) nahin jo log peshe ko aar (bura) samajh kar qarzdaar ho gaye wo deen wa dunya mein nuqsan mein rahe. Musalmanon ki aqal par kaha tak maatam kiya jaye in Allah ke bandon ne sood lena haraam jana aur dena halal samja, bila zarurat muqaddima baazi, shadi ghami ke rusoom ada karne ke liye bedhadak soodi qarz lekar barbad hote hai.
Khyaal rakho ke sood lene wala sirf gunahgar hai aur sood dene wala gunahgar bhi hai aur bewakoof bhi ke sood khor apni aakhirat barbad karke dunya leta hai magar sood dene wala bewakoof apne deen wa dunya

donon barbad karta hai. Maine ek kitab mein dekha ke is waqt hindustan ke musalmanon par deegar qaumon ka 1.5 arab wo soodi rupya qarz hai jinke muqaddimaat daair hain aur ye to dekhne mein bahut aata hai ke musalmanon ke muhalle ke muhalle, makanaat, dukanein, jaaydad is sood ki ba daulat mubiyon ke pass pahunch gayi kaash! Agar musalman sood dene ko soodkhori ki tarah haraam samajhte to unhein ye roze bad dekhna naseeb na hota. Kash! Ab bhi musalmanon ki aankhein khul jaaye aur apna mustaqbil sambhal lein, samajh lo ke agar tum zameen se mehroom ho gaye to hindustan mein tumhari haisiyat musafir ki si hai ke kuffar jab chahe tum se apni zameen khaali kara lein.

Ma'azur musalman:

Aam taur par dekha gaya hai ke musalmanon mein andhe, apahij log aur bewa auratein, yateem bachhe bheek par guzara karte hai, jagah jagah railo aur gharon mein yateem bachhe yateem khanon ke naam par bheek mangte phirte hai magar hindu nabina, lule langde apne layaq mehnat mazdoori karke pet paalte hai. Maine bahut se andhe aur langde hindu surkhi kut'tey, tambaku banate aur aisi mazdoori karte huye dekhe jo wo na kar sakein, inke yateem bachhon ke liye aasharam aur pathshaale khule huye hain.

Amritsar mein ek gaurd kul (darul yataama) hai jisme hindu wa yateemon ko talim di jaati hai wahan ka tariqa e taleem ye hai ke do ghante padhai aur do ghante kisi hunar ki taleem maslan sabun saazi, darzi giri, karchobi waghairah phir baad dopeher wo bachhe diya salai ki dabbiyan, batan aur deegar chhoti chhoti cheezein lekar bazar mein baith jaate hai aur sham tak 8-10 aane kama hi lete hai gharz ke bheek se bhi bachte hai aur madarsa se ilm ke sath hunar bhi sikh kar nikalte hai.

Ab batao ke jab musalmanon ko ye bheekari yateem khana se aur hinduo ke karobari yatim gaurd kul se niklenge to unki zindagi meij kitna farq hoga.

Aey muslim qaum! Apni aane wali nasl ko sambhal, ye samjhana ke ma'azur aadmi kuchh nahin kar sakta sakht ghalat hai. Maine gujrat punjab mein ek aisa nabina musalman bhi dekha jo hazaron rupiyon ki tijarat karta hai us se main is natija par pahuncha ke ma'azuri ke bawajood bhi karobar ho sakta hai mere nazdik wo musalman jo sirf panj waqti namaz padhe aur kama kar khaye us kam himmat se afzal hai jo qawi aur tandurust ho kar sirf wazife padha kare aur bheek ko zariya e ma'ash banaye.
Sahaba e kiraam radiallaho ta'ala anhu sirf namazi hi na the wo masjidon mein namazi the, maidane jung

mein bahadur ghazi, kachehri mein qazi aur bazar mein aala darja ke karobari gharz ye ke madrasa nabawi mein unki aisi aala talim huyi thi ke wo masjidon mein malaika e muqarrabin ka namoona hote the, masjidon se bahar mudabbirate (hidayat) amar ka naqsha pesh karte the.

Pesha aur qaumiyat:

Musalmanon ki bekaari ki wajah unki jhooti qaumiyat aur ghalat qaum parsati hai. Hindustan ke musalmanon ne peshe par qaumiyat banayi aur peshwar qaumon ko zalil jana, un bewkoofo ke nazdeek jo kama ke halal rozi khaye wo kamina hai aur bhikari, soodi, maqruz, chori, daketi karne wala sharif Allah ta'ala aqal nasib farmaye. Jo kapda bunnne ka pesha kare wo jolaha ho gaya, jo musalman chamde ka karobar karne lage unhe mochi ka khitab mil gaya, jo kapda sikar apne bachhon ko paale darzi kehla kar qaum se bahar huwa, jo ruyi dhunne ka kaam kare wo dhuniya kehlaya gaya aur uthate baithate un par ta'ane bhi hain, unka mazaq bhi udaya ja raha hai, baat baat mein kaha jata hai hat jolahe, chal be dhuniye, door ho mochi yahan tak dekha gaya hai ke agar kisi khandan mein kisi ne kabhi chamde ki tijarat ki to uske parpote ko apni qaum mein ladki nahin milti kaha jata hai ke uski fulani pusht mein chamde ki dukaan hoti thi. Is

bewakoofi ka ye anjam huwa ke musalman saare pesho se mehroom reh gaye ab unke sirf teen raste hain ya laala ji ke yahan zillat ki naukari karein ya zameen jaaydad bech kar khaye ya bheek mange, chori kare aur apni sharafat ko odhe aur bichhaye. Khyaal rakho ke tamam mulkon mein mulk arab aala wa afzal hai ke wahan hi hajj hota hai aur wo hi mulk aftabe nubuwat ka mashriq wa maghrib (east west) bana. Baaqi punjab, bengal, up, iran, tehran, china wa japan sab yaksa hai, hajj kahin nahin hota na punjabi hona kamaal hai, na hindustani hona fakhr, na irani hona wilayat hai na toorani hona behsak ahle arab humare makhdum hai ke wo huzoore anwar sallallaho alaihi wasallam ke padosi hai. Aise hi hazrat sadaate kiraam islam ke shehzade aur musalmanon ke sardar hain huzoor sallallaho alaihi wasallam ne irshad farmaya hai ke qiyamat mein saare nasab hasab bekaar honge siwaye mere nasab ke. (shaami)

Baaqi saari islami qaumein shaikh, mughal, pathan aur deegar awaam barabar hain in mein nabi zada koi nahi, sharafat aamal par hai na ke mehaz nasab par.

Rab ta'ala farmata hai-

> "Aur tumhein shakhein aur qabeele kiya ke aapas mein pehchan rakho beshak Allah ke yahan tum mein zyada izzat wala wo jo tum mein zyada parhezgar hai" *(surah hujuraat aayat 13)*

Jaise ke zameen me mukhtalif shehar aur gaon hai aur sheharon mein mukhtalif muhalle taaki mulki intezam mein aasani rahe aur har ek se khato kitabat ki ja sake, aise hi insanon mein mukhtalif qaumein hai aur har qaum ke mukhtalif qabeele taaki insaan ek dusre se mile jule rahe aur in mein nazm aur intezam rahe, mehaz qaumiyat ko sharafat ya rizalat ka madaar thehrana sakht ghalati hai, yaqeen karo ke koi musalman kamina nahin aur koi kafir sharif nahin. Izzat wa azmat musalmanon ke liye hai, rab ta'ala farmata hai:

> "Izzat Allah aur rasool ke liye hai aur musalmanon ke liye"

Phir musalmanon mein jis ke aamal zyada achhe usi ki izzat zyada, sharif wo jo sharifon ke se kaam kare aur kamina wo jo kaminon ki si harkatein kare.
Humare wo apne jo Allah wa rasool ke ghair ho is ek ghair par qurban ho jaaye jo Allah wa rasool sallallaho alaihi wasallam ke apne ho.

Gharz ke halal peshon ko zillat samajh kar chhod baithna sakht ghalati hai ab to zamana bahut palat chuka hai bade bade log kapde aur soot ke karkhane qaaim kar rahe hai tum kab tak so'oge, khwabe ghaflat se utho aur muslim qaum ki halat palat do, bekaaron ko bakaar banao, qarzdaron ko qarz se aazad karo, apne

bachhon ko jahil na rakho unhein zarur taleem dilwao aur sath hi koi hunar bhi sikha do taaki wo kisi ke muhtaaj na rahe.

Tijarat

Pehle maloom ho chuka hai ke tijarat pesha e ambiya hai iske beshumar fazail hain. Hadees shareef me hai ke taajir marzuq hai aur zarurat ke waqt ghalla rokne wala mal'oon hai. *(ibne maaja)*

Baaz riwayat mein hai ke rab ta'ala ne rizq ke 10 hisse kiye 9 hisse taajir ko diye aur ek hissa saari dunya ko. Neez riwayat mein hai ke qiyamat ke din sachha aur amin taajir ambiya aur siddiqin aur shuhada ke sath hoga.

Taajir dar haqeeqat taajwar hain misle mashhoor hai ke taajir ke sar par taaj hai, tijarat se dunya ka qiyam hai, tijarat se bazaron ki raunaq, mulkon ki aabadi, insaan ki zindagi qaaim hai, marte, jeete tijarat ki zarurat hai, mayyit ko kafan aur qabr ke takhte taajir hi se kharide jaate hai, saltnat ka madaar tijarat par hai, aaj mulki junge tijarat ke liye hoti hai.

Taamire masjid ke liye eint, chuna waghairah tajiron ke yahan se aate hai, masjid ke musalle, chataiya taajir

ki dukan se aate hai, ghilaafe ka'aba ke liye kapda taajir hi se milta hai, satar poshi ke liye kapda aur roza iftaar ke liye iftaari dukan se hi kharidi jaati hai, qur'an wa hadees chhapne ke liye kaghaz wa roshnai taajir se hi milti hai gharz ke tijarat deen wa dunya ke liye zaruri hai magar afsos ke hindustan ke musalman is se be behara hai.

Hindustan me musalmanon ki tadad 20 crore hai agar fi kas 8 aane yaumiya kharch ka ausat ho to musalman 10 crore rupiya roz kharch karte hai aur sab taqriban ghair qaumon ke paas jaata hai goya har din muslim qaum 5 crore rupiya kuffar ki jeb mein daalti hai isi hisab se musalmanon ka mahina 3 arab rupiya salaana 36 arab ghair qaum ke pass pahunchta hai.

Kaash! Agar iska aadha rupiya bhi apni qaum mein rehta to aaj humari qaum ke din phir jaate ye sab 'nahoosatein' tijarat se door rehne ki hai. Hum Hajj ko jaaye to ghairon ki jeb bharein, eid manaye to ghair khayein gharz ke jiye to ghairon ko dein aur marein to ghairon ko dekar jayein isliye utho aur tijarat mein kood pado. Aahista aahista mandiyon par qabza karlo aur apne qabze ka kaam karo kyun ke diyanatdar aur khair khwah aadmi nahin milte har shakhs apna ulloo sidha karna chahta hai.

Hikayat :

Ek baar Sultan Muhiyudeen Aurangzeb Ghazi rahamtullah alaihi ne bahut lambi dua mangi ek faqeer bola ke hazrat! Ab kya gadha chahte ho? Takht par baithe ho, taaj wale ho, raaj kar rahe ho, baaj le rahe ho ab itni lambi duayein kaahe ke liye mangte ho? Aapne fauran farmaya ke hazrat! Gadha nahin aadmi mangta hoon Allah ta'ala achha mushir ata famraye gharz ke behtreen sathi bahut mushkil se hath ata hai.

Hikayat :

Kisi ne Hazrate Ali radiallaho ta'ala anhu se puchha ke iski kya wajah hai ke teen khulafa ke zamana mein futoohate islamiya bahut huyi aur aap ke zamana e khilafat mein khana jungi hi rahi aapne fauran jawab diya ke wajah sirf ye hai ke unke wazir wa mushir hum the aur humare mushir ho tum jaisa mushir waisa sultan.

Khush akhlaqi:

Yoon to har musalman ko khush khulq hona lazim hai magar taajir ko khusoosiyat se khush khalqi zaruri hai. Musalman tajiron ki nakaami ka ek sabab unki badakhlaqi bhi hai ke jo grahak (customer) ek baar unke paas gaya wo unki badkhalqi ki wajah se dubara nahi aata. Humne hindu tajiron ko dekha ke jab wo

kisi muhalla mein nayi dukan rakhte hain to chhote bachhon ko jo sauda kharidne aayein kuchh raunak ya chonga bhi dete rehte hain taaki bachhe is lalach mein humare hi yahan se sauda kharide, bade saudagar khaas grahakon (customers) ki paan, bidi, cigarette balki kabhi khane se bhi tawazo karte hain ye sab baatein grahak ko hila lene ki hain agar tum ye kuchh na kar sako to kam az kam grahak se aisi meethi baat karo aur aisi muhabbat se bolo ke wo tumhara garweeda ho jaaye.

Diyanatdari:

Taajir ko nek chalan, diyanatdar hona zaruri hai, badchalan, badmash, haramkhor kabhi tijarat mein kamyab nahin ho sakta use badmashi se fursat hi na milegi tijarat kab kare. Mushrikeen wa kuffar tijarat mein bahut diyanatdari se kaam lete hain, diyanatdari se hi bazar se qarz mil sakta hai, diyanatdari se hi log is par bharosa karege, diyanatdari se hi bank aur company chalti hain. Kam taulne wala, jhoota, khaain kuchh din to ba zahir nafa kama leta hai magar aakhir kar sakht nuqsan uthata hai.

Mehnat:

Yoon to dunya mein koi kaam baghair mehnat nahin hota magar tijarat mehnat, chusti aur hoshiyari chahti

hai, kaahil sust aadmi kabhi kisi kam mein kamyaab nahin ho sakta misle mashhoor hai ke baghair mehnat to luqma bhi munh mein nahin jaata. Taajir khwah kitna hi bada aadmi ban jaaye magar saare kaam naukaron par hi na chhode de baaz kaam apne hath se bhi kare, humane baniyon ko apne hath se daalein daalte aur sauda khud utha kar late huye dekha.

Tijarat ke usool:

Tijarat ke chand usool hain jin ki pabandi har taajir par lazim hai yaani pehle hi badi tijarat shuru na kar do balki mamooli kaam ko hath lagao. Aap hadees sharif sun chuke ke huzoor sallallaho alaihi wasallam ne ek shakhs ko ladkiya kaat kar farokht karne ka hukm farmaya.

Hikaayat:

Ek shakhs tijarat karna chahte the wo kisi mashhoor farm ke maalik ke pass mashwara ke liye pahunche unka khyaal tha ke tijarat mein nihayat poshida raaz honge jinhein maloom karte hi main ek dum lakhpati ban jauga. Maalike farm ne mashwara diya ke aap 5 rupiya ki diya salai ki dabbiyan lekar bazar mein baith jaaye agar shaam ko 5 aane ke paise bhi kamaye to aap kamyab hain jab uski bikri kuchh badh jaaye to iske sath kuchh cigarette ki dabbiyan bhi rakh le jab ye

kaam chal pade to paan chhaaliya bhi rakh lein yaha tak ke ek din poore paanwadi ban jayenge. Dekho hinduo ke bachhe pehle hi munim nahin ban jaate balki awwal mamooli khwanche bechte hain isi khwanche se ek din lakhpati ban jaate hain. Humne Kathiyawar mein memon tajiron ko dekha ke jab wo kisi ko tijarat sikhate hai to ek saal bawarchi rakhte hain, dusre saal udhar wasool karne par, teesre saal biltiyan chhudane aur maal rawana karne par, chauthe saal khurda faroshi par, phir dukaan ki chabiyan supurd kar dete hai.

Har shakhs apne munasibe taqat tijarat kare qudrat ne har ek ko alahida alahida kaam ke liye banaya hai kisi ko ghalla ki tijarat phalti hai, kisi ko kapde, kisi ko lakdi ki, kisi ko kitabon ki gharz ke tijarat se pehle ye khub soch lo ke main kis qism ki tijarat me kamyab ho sakta hoon.

Apni kahani:

Mera mashgala shuru se hi ilm ka raha mujhe bhi tijarat ka shauq tha ke maine ghalla ki mukhtalif tijartein ki magar humesha nuqsan uthaya ab kitabon ki tijarat ko hath lagaya rab ta'ala ne bada faida diya maloom huwa ke ulama aur mudarriseen ko ilmi tijarat faydemand ho sakti hai. Humne baaz aise hindu

master bhi dekhein hai jo padhate hain aur sath sath qalam, dawaat, pencil, kagaz waghairah ki madarsa hi mein tijarat bhi karte hai is nafa se apna mahina kharch chala kar tankhwah saari bachate hai gharz ke tijarat ke liye intekhaab kaar ki badi sakht zarurat hai.
Kisi aise kaam mein hath mat daalo jiski tumhein khabar na ho aur sab kuch dusron ke qabza mein ho.

Ek sakht galti:

Awwalan to musalman tijarat karte hi nahin aur karte bhi hai to usooli ghaltiyon ki wajah se bahut jald fel ho jate hai.
Musalmano ki ghaltiyan hasbe zel hain:
1) muslim dukandaron ki badakhlaqi
Jo grahak unke paas ek dafa aata hai phir unki badmizaji ki wajah se dubara nahin aata.
2) jaldbaz ya nawaqif taajir
Dukan rakhte hi lakhpati banna chahte hain agar do din bikri na ho ya kuchh ghaata pade to fauran bad'dil ho kar dukan chhod baithate hai iski bahut misalein maujood hai.
3) Nafabaazi
Aam taur par musalman taajir jald maaldaar banne ke liye zyada nafa par tijarat karte hai. Ek hi cheez aur jagah sasti bikati hai aur uske yahn mehangi to unse kaun kharidega. Aam tijarat mein nafa aisa chahiye

jaise aaatey mein namak, haan naadir wa nayab cheezon par zyada nafa liya jaaye to haraj nahi.
4) beja kharch:
Nawaqif taajir mamooli karobaar par bahut kharch bada lete hain inki chhoti si dukan itna kharch nahin utha sakti aakhir fail ho jate hai.

Musalmaano kharidaro ki ghalti:

Ghair muslim musalmaan taajir ko dekhna chahte hi nahin unhein musalman ki dukan kaante ki tarah khatakti hai. Bahut dafa dekha gaya hai hai ke jahan kisi musalmaan ne dukan nikaali to aas paas ke hindu dukandaron ne cheezein fauran sasti kar di wo samajhte hai ke hum to bahut kama bhi chuke aur aainda bhi kamayenge bhi do chaar mahine agar na kamaya to na sahi, musalmaan kharidaar ek paise ki riaayat (discount) dekh kar baniyon par toot padte hain apne gharib bhai par nazar nahin karte magar hindu ke yahan paise ke chaar paan mil rahe hain aur musalman ke yahan teen to musalman se teen lo aur dil me samajh lo ke agar ye musalman bhai humare ghar aata to usey ek paan khilana hi padta humne ek paan se uski tawazo (khaatir) hi kardi, dil mein kuchh gunjaish paida karo dili gunjaish se qaumein banti hain.

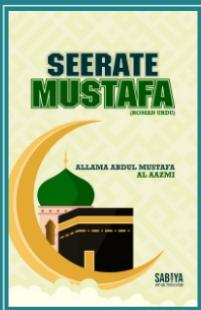
Hikayat:

Mujh se ek taajir ne kaha ke ek angrez meri dukan par chhuri kharidne aaya maine nihayat nafis japani chhuri pesh ki jiski qimat 12 aane thi usne chhuri bahut pasand ki aur bahut khush huwa magar japan ki muhar padhte hi jhunjla kar patak di bola made japan english maal lao, maine london ki bani hui mamooli chhuri di jiski qimat poore 3 rupye thi wo bakhushi le gaya, ye hai qaum parasti ke japani sasta aur khubsurat maal na liya aur london ka bana huwa mamooli maal zyada qeemat se le liya musalman kharidar isse ibrat pakdein.

Maal ke liye ulat palat:

Taajir ke liye ye bhi zaruri hai ke uska maal bila wajah ruka na rahe jo log giraani ke intezar mein maal qaid kar dete hain wo sakht ghalati karte hai ke kabhi bajaye mehngai ke maal sasta ho jaata hai aur agar kuchh mamooli nafa pa bhi liya to bhi khaas faida nahin hasil hota. Saal mein ek baar aththani rupya nafa ho jane se rozana ikanni rupiya nafa behtar hai, tijarat ke aur bhi bahut se usool hai jo kisi taajir se hasil ho sakte hai.

Musalmanon! Halal rizq hasil karo, bekaari sadaha gunahon ki buniyad hai, rizqe halal se ibadat mein zauq, nekiyon ka shauq aur uska jazba paida hota hai, jis ghar ke bachhe aawara aur jawan bekaar ho wo ghar chand din ka mehmaan hai.

Haq ta'ala meri is nachiz gufatgu mein asar de aur meri muslim qaum ko bekaari se bachaye aur mujhe wo din dikhaye ke main apne musalman bhai ko deendar, farighul baal aur musalmaan ka khair khwah dekhun.
Aameen ya rabbal aalameen

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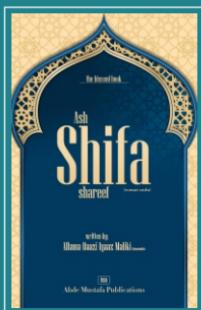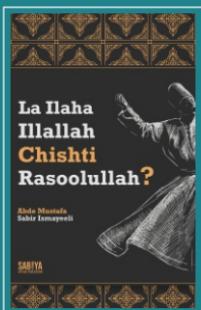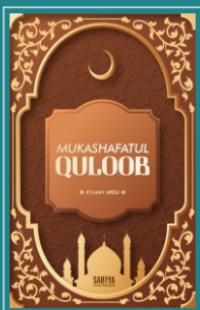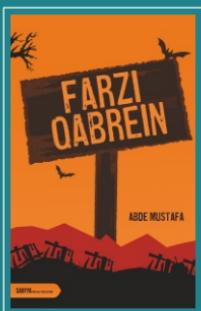
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